Hib. 7. 688. 2 Vol. 39 n° 3

SHORT AND PLAIN WAY TO THE FAITH AND CHURCH.

COMPOSED

Many Years since by that Eminent Divine Mr. RICHARD HUDLESTON of the English Congregation of the Order of St. *Benedict*. And now published for the common Good by his Nephew Mr. Jo. HUDLESTON of the same Congregation.

To which is Annexed his late Majesty King *Charles* the Second his Papers found in his Closet after his Decease.

As also a Brief Account of what occurred on his Death-Bed in Regard to Religion.

CAMBRIDGE BRADSHAW COLLECTION

Permissu Superiorum.

DUBLIN, Re-printed for *William Weston*, Bookseller in *High Street*, 1688.

Re-Imprimatur, 22 Aprilis 1688.

Patr. Clogherens.

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TO THE

QUEEN DOWAGER.

MADAM,

IT is not only the Honor I have of being in your Majeſties ſervice ever ſince your firſt Acceſſion to the Crown of theſe Realms, which gives Me the Boldneſs to lay this little Offering at your Royal Feet: But the Book it ſelf brings along with it ſo many good qualities, which will Recommend it to your Majeſties peruſal, that I thought I could do no leſs. For it contains the moſt excellent ſubject, and that which lies neareſt your Royal Heart, the Doctrin of the Catholic Church: and this ſo clearly deduced, and evinced, that I dare ſay, it ſhines no where brighter except in your Majeſties Life and Example. Eccleſiaſtical Writers only draw the Lines, while the Lives of good Chriſtians lay on the Colors: And tho' *all the Glory of the Kings Daughter be from within*, yet all the Beauty which charms the Eye, and renders the Church as Lovely, as she is Holy, is *from without*, in the Piety of her Children, eſpecially of Queens; ſo

that this *Theory* added to your Majesties *Practic* mutually Illustrating each other, I am persuaded sufficient to convince the most obstinate of the *re- sonableness of our Service*, on the one hand; and o the other, to force this Confession from the mo Prejudic'd, that such an eminent, uninterrupte course of Devotion and every good work, canno be inspir'd or maintain'd, but by a Religion *pure an undefiled*, and guiltless of all those Blemishes whic the Ignorant and Malicious cast upon it. Where- fore, by presenting this Book to your Majesty, I do a Duty to Religion, and an Act of Justice to the learned Author, by setting his Doctrin in the clear- est Light. But your Majesty has a Title to it which is incommunicable, and which you will esteem the fairest Flower in your Crown; it being read, and approv'd and highly commended by his late Maje- sty of ever Blessed and Glorious Memory, and hav- ing laid the Foundation of that Conversion of his to the Catholic Church, of which your Majesty is so irrefragable a Witness, and which your Majesty would look upon as the happiest moment of your own Life as well as of His, had it not been so near his Last. But if this Consideration affords your Majesty the greatest subject of Comfort, the view of this Book will furnish You with as great an one of Admiration; It calling to your Mind the secret

working-

workings of Gods Providence, which forgets not to be Merciful, even when we lie under the ſcourges of his Diſpleaſure. This Book fell into the Kings hands when almoſt all other were armed againſt him: It was his faithful Companion, when all the World had deſerted him, but ſhewed that God had not. At that very time when the Power of Darkneſs prevailed, and began to overſpread three Kingdoms, Almighty God by the means of this Book made Light to ſhine out of Darkneſs, and began thus early to recompence his Temporal Obſcurity in his retirement at *Moſeley* in *Staffordshire*, by Sowing in his Heart the Seeds of an indeficient Light, which through all the Oppoſition of the three Enemies of Mankind, by the unwearied hand of Providence wrought themſelves at laſt into a perfect Day. And as that Providence made me an unworthy Inſtrument in preſerving the perſon of my Sovereign, (which I mention, not to Arrogate any thing to my ſelf, for I did no more than the Principles of my Religion, and Allegiance obliged me to) ſo it appointed me the Keeper of this Excellent Treatiſe, to which God gave ſuch an Admirable Increaſe. And the ſame Reaſons which made me keep it ever ſince as a great Treaſure, have at length prevailed with me to make it public, that others may enrich themſelves by it.

Af-

After which Reſolution taken, I did not long deliberate to whom I ſhould make the firſt Tender of it, it being your Majeſties in Right of the King: And as ſuch I lay it with my ſelf at your Sacred Feet, being

MADAM,

Your Majeſties moſt Faithful moſt

Humble and moſt Obedient

Subject and Chaplain.

JOHN HUDLESTON.

The

The Publisher to the Reader.

THO' this great in little Volume needs no other Recommendation than the bare Perusal, nor the Writer of it other Encomium than his bare Name to give credit to both; the Work it self ennobling the Author, and the Author the Work; yet to give each it's due weight, and let the Reader more clearly understand as well the Fruit by the Tree, as the Tree by the Fruit: Take here a short abstract first of the Authors Life, next of the Reasons or Motives of this present Publication. Concerning the first, please to know the Book was long since composed for the Medicinal Instruction of a private friend, by my Uncle Mr. Rich. Hudleston the Youngest Son of Andrew Hudleston of Farrington Hall in Lancashire. He was Born towards the end of the Reign of Queen Elizabeth; when he arrived to the Years of Maturity for Studies, he was sent to Rhemes in France, where he became an exquisit Proficient in Poetry and Rhetoric: from Rhemes he went to Rome, where he passed his Schools of Philosophy and Divinity with an improvement proportionable to his great Wit and Industry. These Studies compleated, That he might effectually advance as well in Piety as Learning, he entered into a Religious State, and was professed at famous Mont-Cassine, the first Monastery founded by the Holy Patriarc St. Benedict in Italy. In this Holy Place he spent divers Years in Solitude, Prayer, Reading the Scriptures, Councils, Fathers, &c. In which Theory having attained an Eminent degree of Perfection, at length, throughly qualified for an Apostolick Missioner he returned into England. Here like another St. Augustin endued with an Evangelical Spirit he exerted his Talents in Preaching, Teaching, Disputing, and Reducing his strayed Country-men to the Sheep-fold of Christ: And it pleased the Divine Goodness to bless his endeavors, and second his Words with extraordinary success. In all as well publick Debates, as private Conferences he still came off a Conqueror; insomuch that many chief Families as those of the Irelands, Watertons, Middletons, Traps's, Thimbelbyes, &c. in Yorkshire. Those of the Prestons, Andertons, Downs's, Straffords, Sherbourns, Ingelbyes. &c. in Lancashire: With numberless others of all States and Conditions, owe next to God, their respective Reconciliations to this worthy Benedictine. But I do not pretend here to frame a Panegyric, it may suffice in short to aver, That the Purity of his Life bore equal Measures with the Candor of his Doctrin; both unblemished: And that after Thirty Years of Faithful Labors in Christ's Vinyard, He rested in Peace, leaving behind him a Sweet Odor of Vertue to all Posterity. He Writ on several Occurences several Treatises, of which one is this small but Fortunate Book we now Publish; Fortunate

tunate I *say, in that (God so Ordaining) it became an occasional Instrument towards the Conversion of our late Sovereign Lord King* Charles *the Second, to the Faith and Unity of the Catholick Church.*

To explain my self in this matter; The malignity of the times, and the Disasters ensuing thereupon for above these Forty Years, have been too pernicious to be soon forgot. There *are none so Ignorant who have not heard of the Defeat of his late Majesties Army by the Rebels at* Worcester, *on the* 3d *of* September, 1651. *And of the then Preservation of His Sacred Life and Person by the Care and Fidelity of his Catholic Subjects, of whom I acknowledg my self the most unworthy. In this sad Conjuncture it was, That the desolate King after having been harassed to and fro, Night and Day in continual Fatigues and Perils, from* Wednesday *the Day of the Battle till* Sunday *following (the particulars of which are out of the Sphere of my present design to enlarge upon) at last found an Asylum and Refuge at Mr.* Whitgrave's *House at* Moseley, *whither Divine Providence, not long before, brought me, and where I had first the Honor of Attending upon him. During this Retreat, whilst Mr.* Whitgrave, *his Lady and Mother, (who alone of all the Houshold were Privy to the Secret) were often busied in watching and other discharges of their Duty towards his Accommodation and Safeguard, His Majesty was pleased to entertain himself for the most part with me in my Chamber, by perusing several of my Books, amongst others he took up this present Treatise then a Manuscript, lying on the Table of a Closet adjacent to my Chamber. He read it; He seriously considered it, and after mature deliberation pronounced this Sentence upon it, (viz.)* I have not seen any thing more Plain and Clear upon this Subject: The Arguments here drawn from Succession, are so conclusive, I do not conceive how they can be denyed. *Now that this was not any sudden motion or superficial Complement of his Majesty, but the Product of a Real and Solid Conviction, is manifest by the Tenor and gravity of the words themselves; by the Papers found in his Closet after his Decease under his own hand, which seem even to the very manner of expression to breath the same Spirit and Genius with that of the Book: And lastly, by those truly Christian Catholic Resolutions he took (albeit through frailty late) in disposing himself for an happy departure out of this World by an entire Reconcilement to God and the Church.* For this Cause *I have annexed to the close of this Treatise as well the beforementioned Papers, as also a brief Account of what upon my own knowledg occured at his Death in regard to Religion. If therefore evincing Arguments, confirmed by the final Sentiments and Example of a King known as great in Judgment as Dignity, may through the Influence of Divine Grace, be Prevalent: I have just Reason to hope this little Book will have the same effect upon others as it had upon him. The sole Motive of the Present Edition.*

Short and plain Way to the *Faith* and *Church*.

ALMIGHTY God, who (as St. (*a*) *Auguſtin* well obſerveth) *tho' he change his Work, alters not his Deſign*; having from all Eternity decreed to bring Man to his final End and Happineſs by *Obedience*; What he effected not in the firſt *Adam*, he accompliſht in the *Second*; whom made (*b*) *Author of Eternal Salvation to all that obey him*, and obrve his Law; for God hath propoſed him *a Propitiation by Faith*, c. *Rom.* 3. 25.

(*a*) Aug. in Manu, cap. 1.

(*b*) Heb. 5. v. 9.

2. And therefore in his Eternal Providence, ordaining a *lively Faith*, as the chiefeſt means whereby we are to work out our lvation, he hath eſſentially implied in the exerciſe thereof, an mble *Subjection* and *Obedience* of our *Underſtanding to his reveal-Will*, ſo as the very Act of Belief, is in Holy Scripture often ſtiled) *Obedience*.

(*c*) For in Chriſt Jeſus neither Circumciſion, nor uncircumciſion availeth any thing, but

ith, which worketh by Charity, *Gal.* 5. *v.* 6. Without Faith it is impoſſible to pleaſe od, *Heb.* 11. *v.* 6. All the Prophets witneſs that through his Name, all that believe in m ſhall receive Remiſſion of their Sins, *Acts* 10. *v.* 43. The juſt Man liveth by Faith. om. 1. *v.* 17. (*d*) All obey not the Goſpel, *Rom.* 10. *v.* 16. Who hath bewitched you ot to obey the truth, *Gal.* 3. *v.* 1. If any Man obey not the Word, 2 *Theſ.* 3. *v.* 14. Ye ave obey'd from your very heart unto the form of Doctrin, whereunto you are deliver'd, om. 6. *v.* 7. Rendring Vengeance unto them, *&c.* which obey not the Goſpel of our ord, 2 *Theſſ.* 1. *v.* 8. Who did let you, that you did not obey the Truth, *Gal.* 5. *v.* 7.

3. Wherefore Great aſſuredly and dangerous is their miſtake, who in the Myſteries of Chriſtian Religion, *deny* or *doubt*, when he dim light of Natural *Reaſon* affords them no clear apprehenion of the Object: Seeing God in theſe affairs, (through the demerit of our firſt (*e*) Tranſgreſſion) exacteth from our Underſtanding, rather by a ſubmiſſive (*f*) Faith, to *give* aſſent, then by he light of Natural Reaſon, to *receive* ſatisfaction.

(*e*) Being inordinate affectation of knowledge, *Gen.* 3.

v. 5. You ſhall be as Gods, knowing Good and Evil. (*f*) Unleſs you believe, you ſhall not underſtand, *If.* 7. *v.* 9. according to the Tranſlation of the *Septuagint*. Not quickneſs of Underſtanding, but ſimplicity of belief maketh the people or vulgar ſort moſt ſecure, *Aug. contr. Epiſt. Fund. c.* 4.

4. For ſo great is Mans inbred deſire to *know*, and even in the

State of Innocence, so nearly bordering upon excess; that the crafty (g) *Serpent* thought it his best advantage, to assail us in that unsatiable Appetite of *Knowledge*; our own inclination, (natural prone thereunto) seeming to his malignant subtility the fittest *Base* to draw us to his design'd mark, our Everlasting Destruction

(g) *Gen.* 3. *v.* 5. The Serpent said to the woman, *&c.* what day shall you Eat thereof your Eyes shall be opened, and you shall be as Gods knowing Good and Evil, 2 *Cor.* 11. *v.* 3. But I fear, as the Serpent seduced *Eve* by his subtility; So your Senses may be corrupted, and you fall from that Simplicity which is in *Jesus* Christ.

5. But the Wisdom of our Heavenly Physician, perceiving us to surfeit on that *forbidden fruit*, contrived a Remedy opposite to the Disease, curing that excessive desire to know, by prescribing abstinence from curious search of his Mysteries; and in just punishment of the Minds, Rebellion (h) captivating it to an obsequious belief of things not appearing and unsearchable: That what Pride of Wit and Reason had lost, might be regained, by a humble Obedience of Faith; and the Mind believing stedfastly what it cannot clearly understand, might better satisfie for Rebellious affectation of Knowledge.

The searcher of Majesty shall be oppressed with Glory, *Prov.* 25. *vers.* 27. Search not things higher than thy reach, neither seek the things which are too mighty for thee. But what God hath commanded, think upon that with Reverence, and be not curious in many of his Works, --- for it is not needful for thee to see with thine Eyes those things that are hidden; for many things are shewed thee, above the Capacity of Men, and the medling with such hath beguiled many, and an Evil Opinion hath deceived the Judgment, *Eccl.* 3. *v.* 21, 22, 23, 24. (h) Bringing into Captivity *every* (*thought*) *or* Understanding to the Obedience of Christ, 2 *Cor.* 10. *v.* 5.

6. Wherefore God having ordained (as before I said) a *supernatural Faith*, so absolutely necessary to Salvation as without it (i) none can be saved, and furthermore (on his part) earnestly desiring (k) *that all should be saved and come to the knowledge of the Truth*; his infinite Goodness and Providence, (l) (never forsaking his Creatures in necessaries,) hath undoubtedly provided some (m) assured way or means, by which all may sufficiently know, and so obedient embrace saving Faith.

(i) *Heb.* 11. *v.* 6. *Rom.* 3. *v.* 28. *Acts* 10. *v.* 43. See *Numb.* 2.

(k) 1 *Tim.* 2. *v.* 4.

(l) To them who do what they are able God denyeth not his aid, a common Axiom amongst Divines. God would have none to perish, but would have all men to come to Repentance, 2 *Peter* 3. *verse* 9.

(m) See *Isa.* 35. throughout, but particularly *verse* 8. where Almighty God promiseth that there shall be a path and way, and it shall be called the Holy Way, and it shall be so direct or plain a way (to us) as even fools cannot err in it.

7. Which *Faith*, or supernatural Knowledge, being it self (n) of *future*, and of things far transcending the Sphere of human capacity

(n) Faith is the substance of things hoped for, the Argument of things not appearing, *Heb.* 11. *v.* 1. We see now as by a glass in dark sort, but then face to face; now I know in part, but then I shall know, as I am known, 1 *Cor.* 13. *v.* 12.

and

nd yet by Divine Ordinance to be obtained *by* (*o*) *Hearing*, it fol-
owеth neceſſarily, that there muſt be ſome (to us certainly known
nd) undoubted (*p*) Authority, which may deliver as from God
noſe things wherein he thus exacteth our Belief, upon which *Au-*
thority, as upon a certain Ground, or Baſis, while we rely, we may
e raiſed up to the neceſſary knowledge, love and ſervice of his
Sovereign Majeſty.

(*o*) *Rom.* 10. How ſhall they believe in him, of whom they have not heard? How ſhall they hear without a Preacher? how ſhall they preach unleſs they be ſent? *&c. ver.* 14, 15. Then Faith is by hearing, *th. v.* 17.

(*p*) See this proved at large, *Numb.* 14. following; 'If Gods Providence govern human affairs, ſaith St. *Aug.* we muſt not deſpair or doubt, but that he hath ordained ſome certain Authority, upon which ſtaying our ſelves, as upon a certain ground or ſtep, we may 'be lifted up to God, *Aug. utilit. Credendi.*

8. Now this *Authority* muſt neither be *divine only*, nor *only human*; but *human inſpired by God*: Not *only human*, in regard of the (*q*) Weakneſs, Ignorance and Error of Mans Underſtanding, even in things natural and of inferior Alloy: Whereas the knowledge of that ſaving Truth, muſt be *certain* and *infallible*, of matters heavenly and ſupernatural.

(*q*) Error & tenebræ peccatoribus concreata ſunt, *Eccli. c.* 11.16. Error and darkneſs had their beginning together with ſinners. For the thoughts of mortal men are fearful, and our forecaſts are uncertain, becauſe a corruptible Body is burthenſom to the Soul, and the earthly Manſion preſſeth down the----mind that is full of cares; hardly can we diſcern the things that are upon Earth, and with great labor find we out the things, that are before us; but who can ſeek out the things that are in Heaven; or who can know thy Counſel (O God) except thou give him Wiſdom, and ſend thy Holy Spirit from above? for ſo the ways of them that are upon Earth are made ſtreight, and Men are taught the things that are pleaſing unto thee, and are preſerved through thy Wiſdom, *Sap.* 9. *v.* 13, 14, *&c. Iſ.* 40. *v.* 13. *Rom.* 11. *v.* 29. 1 *Cor.* 2. *v.* 16. See the Book of Wiſdom, Prot. Tranſlation, in the places mentioned.

9. Neither muſt it be *Divine alone* without the Miniſtry of *Human Authority*, appointed to that end by God; in regard his infinite Wiſdom doth not ordinarily (*r*) teach us the Myſteries of Faith, in that manner; as appeareth by the *Law*, *Prophets*, and *Goſpel*, throughout; ſo expounded as to this particular, even by our Adverſaries.

(*r*) This is proved at large by St. *Aug.* in the Preface of his Book of *Chriſtian Doctrin*, both by Reaſon and Divine Authority: Where he thus concludeth; 'How 'ſhould it be true which is ſaid, *The Temple of God is Holy, which you are*, if God would 'pronounce, and give no anſwer from this Temple, but all which Men ſhould learn he 'would deliver from Heaven or by Angels? This Truth is alſo expreſly confeſſed and taught by *Calvin*, *Inſt. lib.* 4. *cap.* 1. *ſect.* 5. Where he ſays, 'We ſee that God who could 'in a moment perfect his Elect, would notwithſtanding that they ſhould not grow to 'their full ſtrength, but by Education of the Church, *&c.* For this purpoſe it was his 'Will, that in times paſt there ſhould be ſacred Metings at the Sanctuary, that the Do'ctrins pronounced by the Mouth of the Prieſt, might nouriſh or increaſe the Conſent 'or Unity of Faith, *&c.* and as he did not ſend them before the Goſpel, to learn of An'gels, but raiſed them Teachers from the Earth, who might truly perform that Ange-

'lical Function; So his Will is at this day, that we ſhould teach in a manner agreeable 'to Mans Nature; and as formerly he was not content with the Law alone, but added *Prieſts, Interpreters*, from whom the people might inquire, or receive the Senſe 'or meaning thereof; So in theſe times alſo. Thus *Calvin*. And Biſhop *Bancroft*, in his Sermon preached the 8*th* of *February*, ſaith 'God hath bound himſelf to his Church 'of purpoſe, that Men by her good direction might in matters of doubt be relieved.

10. To what may be objected, *Iſa.* 54. *v.* 13. *All ſhall be taught of God*; and Jerem. 31. v. 34. *Every one ſhall no more Teach his Neighbour*, &c. We anſwer briefly; it is the manner of Holy Scripture, in ſuch things as are principally wrought by God, to ſpeak as if he alone wrought them, without *Means* or *Inſtrument*, that all Glory may be given to him alone, who imparts to the Inſtrument its force and aptneſs to co-operate.

11. This *certain Authority* therefore, by which *all* at *all times* may be ſufficiently directed, and reſolved in all Points of Faith, as by an External, Competent and Infallible Judge, cannot be the *Written Word alone*, as Proteſtants affirm.

(ſ) O wonderful profoundneſs of thy words! wonderful profoundneſs, O my God, it maketh a Man tremble to look upon it. St. *Aug. in Confeſ. lib.* 2. *cap.* 14. O the depth of the Wiſdom and Knowledge of God! how incomprehenſible are his Judgments, and unſearchable his ways? *Rom.* 11. 33.

12. *Firſt*, in regard it is *obſcure*, both for the (ſ) *depth of matters*, contained, and *manner of delivering* them; *Dark, Ambiguous, Allegorical*: *Secondly*, it expreſſeth not *all matters of Faith*, as, what Books are Scripture? What not? That God commanded the Sabbath to be changed; that there are two Natures in Chriſt, and *but one Perſon, &c.*

13. *Thirdly*, That Authority which is *Supream Judge* in *doubtful affairs*, muſt *neceſſarily* be ſuch, as, with *all* who acknowledge and receive it in that kind, it may be able *clearly* and *efficaciouſly* to determin, *all* their Controverſies; but Scripture alone is not able to do this, in all (t) controverted Points of Religion; for it doth not in all of them clearly pronounce Sentence, nay, even *Lutherans*, and *Calviniſts*, *Anabaptiſts* and *Arians*, (who acknowledge it for Judge) after whatſoever is therein pronounced, continue ſtill in their violent and virulent (u) altercations: No party confeſſing

(t) *See before*, Numb. 12 *And to the inſtances thereof, may be added, that* ſuch as are baptiſed by Heretics ought not to be rebaptized, *That* the bleſſed Virgin *Mary* was a perpetual Virgin, *yea*, that the Holy Ghoſt is one Subſtance with the Father and the Son.

(u) The Diſſentions that are among us, *ſaith* Nich. Gallus *a Proteſtant*, are not light, nor of light, but of chief Articles of Chriſtian Doctrin, as of the Law and the Goſpel, of Juſtification and Good Works, of the Sacraments, *&c.* *Thus* Nich. Gallus in Theſſ. & Hypoth. *He might have added with* Selucer, *upon the* 103. Pſal. part 3d. *Their Diſſention about the* Humanity of Chriſt, *his* Aſcention into Heaven, and ſitting on the Right Hand of God, *&c.* *And here in* England, about his deſcent into Hell, Predeſtination, *and the* neceſſity of Biſhops in the Church: We, *ſaith* Martin Luther, cenſure in good earneſt the *Zuinglians*, and all Sacramentarians, (that is, all who deny the real and ſubſtantial Preſence of Chriſts Body in the Sacrament) for Heretics and Aliens from the Church of God: *Luth. cont. Articul Lovan. Theſ.* 27. *Tom.* 2. *fol.* 53.

Scripture

Scripture to have given Sentence againſt them. Whereas, the Judge ſhould ſo pronounce Sentence, as the one Party may know themſelves condemn'd, the other clear'd: elſe there can be no end of diſpute and contention. *Laſtly*, in all well ordered Common-wealths, beſides the *Law* under which the People live, there muſt be ſome *external Judge*, to expound and declare (with irrefragable Authority) the *Senſe* and *true meaning* of the Law; much more in the Spiritual Kingdom of Chriſt, where the Law is more *profound* and *difficult*, the Errors more *dangerous*; Subjection, Unity, and Obedience to the Governours more *Neceſſary*.

14. We conclude therefore, that the *True Church of God, or Prelates thereof*, aſſiſted by his Word and (w) Spirit, and perpetually, by Succeſſion of Biſhops and Paſtors, preſent to the Faithful in all Times and Ages, is the *ſole appointed external Propounder* and *Expounder* of his *Law*, or (in a General Council) *Infallible Judge* of *Controverſies* in Religion: otherwiſe how ſhould we be undoubtedly aſſured, that former Hereſies were rightly condemned?

(w) *Iſ.* 59 *v.* 21. My Spirit which is in thee, and my words which I have put in thy Mouth ſhall not depart from thy Mouth, and from the Mouth of thy Seed, and from the Mouth of thy Seeds Seed, ſaith our Lord, from henceforth for ever: *Where God promiſeth, ſaith* Calvin, that the Church ſhall always be govern'd by the Holy Ghoſt. *Calv.* upon the 59th. *ch.* of *Iſ.* I will ask the Father, and he will give you another Paraclyte, that he may abide with you for ever, even the Spirit of Truth, *John* 14. *v.* 16. When the Spirit of Truth cometh, he will teach you all Truth, *John* 16. *v.* 13. *Iren. lib.* 3. *Adverſ. Hæreſ. c.* 4. If any Queſtion ariſe, ought we not, *ſaith he*, to have recourſe to the moſt ancient Churches, and take from them, concerning the preſent doubt, that wich is certain and clear? *And* Tertul. de Præſcript. cap. 21. *ſaith*, What the Apoſtles preached, that is, what Chriſt revealed to them; here alſo I will preſcribe, that it ought not otherwiſe to be proved, but by the ſame Churches, which the Apoſtles founded. *And* Irenæus, *in the place before alledged, yieldeth a reaſon*, viz. That the Apoſtles moſt fully laid up all Truth in the Church, as in a Rich Treaſure-houſe. *See the like in St.* Aug. Tom. 7. contra Creſcon. lib. 1. cap. 33.

15. In which reſpect the Eternal Wiſdom of God, plainly denounceth of the Prieſts and Paſtors of the Church, that they ſhall Teach his People, *&c.* and in Controverſie they ſhall ſtand to Judge, *Ezek.* 44. *v.* 23, 24. Alſo *Deut.* 17. from *ver.* 8. to 14. *If thou perceive thy Judgment with thee be hard and doubtful*, &c. *Thou ſhalt come to the Prieſts, of the Levitical Stock*, &c. *and thou ſhalt ask of them the Truth of the Judgment, and thou ſhalt do whatſoever they*, &c. *ſhall ſay and teach according to the Law, and thou ſhalt follow their Sentence, neither ſhalt thou decline to the Right Hand or to the Left, but he that ſhall be proud, refuſing to obey the Commandment of the Prieſt, that Man ſhall die*, &c.

Thus far Almighty God ordaining a *Supream Tribunal*, for reſolution of doubtful affairs (even in matters of Religion) from which there ought to be no *appeal*, as learned (x) Proteſtants themſelves

[x] *Dr.* Reynolds in Conf. p. 251. Whitt. de Sacr. Script. p. 466. Bilſon Perp. Gover. p. 20. Hooker Pref. Eccl. Pol. p. 26, 27, 28.

ſelves confeſs. Which *Decree*, in the firſt and principal Intendment, being *Moral*, was not aboliſhed by Ceſſation of the Ceremonial Obſervances, yea rather (in effect) it is often ratified and confirmed in the New and Old Teſtament, ſo far as concerneth the *Sovereign Power* of Gods Church for Determination of Eccleſiaſtical Controverſies, namely, *Matth.* 18. *v.* 17. where Chriſt in caſe of liké (*y*) Diſpute with our Brother, commandeth us to *tell the Church*, adding, *if he will not hear the Church, let him be unto thee as a Heathen and a Publican*, that is, (without further Appeal) ſeparated from the Communion of Saints; alſo *Malachy* 2. *v.* 7. *The Lips of the Prieſt ſhall keep Knowledge, and they ſhall require the Law from his Mouth, for he is the Angel of the Lord of Hoſts*; Luk. 10. v. 16. *He that heareth you, heareth me; he that deſpiſeth you, deſpiſeth me*, and 1 John 4. *v.* 6. *He that is of God heareth us; he that is not of God heareth us not, in this we know the Spirit of Truth and the Spirit of Error*: Alſo Rom. 10. v. 14. *How ſhall they believe in him; of whom they have not heard? How ſhall they hear without a Preacher? And how ſhall they preach unleſs they be ſent?* Faith therefore cometh *by hearing* the Paſtors of Gods Church: And obſerve the Apoſtles Gradation; no *Faith*, but by *hearing*; no *hearing*, but by preaching; no *preaching* without Miſſion or lawful *Calling* by God and his Church: Alſo, Heb. 5. v. 1. Heb. 13. v. 17. *Obey your Prelates and be ſubject unto them, for they watch as they that muſt give an account for your Souls.* Laſtly, Chriſt aſcending into Heaven, ſaith the Apoſtle, gave therefore, *viz.* to his Church, and as it were in his place) *Some Apoſtles, ſome Prophets, ſome Evangeliſts, and ſome Paſtors and Teachers; for the work of the Miniſtry, and building up the Myſtical Body of Chriſt, till we all meet in the Unity of Faith*, &c. That is, even as learned (*z*) Proteſtants expound, until the end of the World: and declaring in the ſame place the deſign or purpoſe of God herein, *ver.* 14. he addeth, that *We may henceforth be no more as Children wavering, and carried about with every wind of Doctrin, by the deceipt of Men, and with Craftineſs, whereby they lay wait to deceive*: ſo manifeſtly doth the Spirit of God here by St. *Paul* declare, that he hath ordained the Paſtors of his Church to deliver his Truth unto us, and preſerve us from wavering or fluctuating in Faith.

(*y*) Like, I mean, to that expreſſed, *Deut.* 17. in the place before alledged. Chriſt, as he provided here againſt other differences of the faithful, ſo eſpecially, for thoſe in matter of Doctrin, as more pernicious to his Church; ſeeing they impugn the foundation thereof, Unity of Faith and Religion, *One God, one Faith*, Eph. 4. (Obſerve here.)

Epheſ. 4. 11.

(*z*) Calv. Inſtit. lib 4. c. 8. ſect. 37, 38. Melanct. Loc. com. cap. 1. de Eccl. Fulk againſt the Rhemes Teſt. hereupon, Epheſ. 4.

16. It now remaineth to ſhew which is the True Church, to the end, that having found out that *Pillar of Faith*, that *immaculate Spouſe of Chriſt*, we may embrace her *Doctrin*, obey her *Decrees*, and repoſe ſecurely in her *Judgments*.

17. Wherefore obſerve diligently, the Queſtion in this matter betwixt us, and our Adverſaries, is not *what* is the true Church? But *which* is the true Church? That is, we enquire not here concerning the intrinſical Eſſence of the Church: But by what external and ſenſible Notes, Signs or Marks, we may find out and diſcover

diſcover which, amongſt ſo many pretended Faithful Congregations, is the *True Church*.

18. Proteſtants aſſign as marks (*a*) whereby to find out the true Church, *Lawful Miniſtry of the Word and Sacraments*; but improperly, and not without fraud.

(*a*) Whitg. Defen. p. 81. Willet Synop. p. 69. Confeſ. Auguſt. Artic. 7. Calv. Inſtit. lib. 4. cap. 1. ſect. 10. Church of England Artic. 19. Prop. 4. *See the Book intituled,* The Catholic Doctrin of the Church of England, pag. 92. *allowed by public Authority.*

19. For the Mark and Note whereby any thing (to us unknown) is to be diſcovered and found out, muſt be firſt known, and more evident then what we ſeek thereby to note or diſcover: Otherwiſe we ſhall not find what we ſeek, but vainly endeavour to reſolve one matter in doubt, by another more or equally doubtful and intricate.

20. Whereas, firſt, *Lawful Miniſtry of the Word*, or *Truth of Doctrin* is more unknown to us, than the *Church* which is always viſible, and therefore in the Holy Scripture compared unto *a* (*b*) *City on a Hill*; *a* (*c*) *Tabernacle in the Sun*, *a* (*d*) *Mountain on the top of Mountains*, and expreſly affirmed to be (*e*) *a path way ſo direct or plain, as even Fools do not*, (or cannot) *Err therein.*

(*b*) Mat. 5. *v.* 14, 15. Ye are the light of the World: A City ſet on a Hill, cannot be hid; neither do Men light a Candle and put it under a Buſhel (*of inviſibility*); but on a Candleſtic, that it may ſhine to all. (*c*) *Pſal.* 19. *v.* 5. He hath placed his tabernacle in the Sun. That——————is, *ſaith St.* Auguſt. *there*, his Church in public, not in private. (*d*) *Iſ.* c. 2. *v.* 2. In the latter days there ſhall be prepared a Mountain, in the tops of Mountains, and it ſhall be lifted above the Hills, and all Nations ſhall flow unto it, and many people ſhall ſay, come let us go up to the Mountain of our Lord, to the Houſe of the God of *Jacob*, and he will teach us his ways, and we will walk in his paths: For the Law ſhall go out of *Sion*, and the word of the Lord from *Jeruſalem*. *So plain it is, that firſt we are to repair to the Houſe of God, and there to learn his Law and Word. See St.* Auguſt. Tract. 1. Epiſt. Joan. &c. (*e*) Iſa. cap. 35. ver. 8.

21. Secondly. None may Preach (that is, Teach as *Paſtors*) the Word, and Adminiſter the Sacraments, according to the ordinary courſe appointed by God, unleſs they be Lawfully (*f*) *Ordained*, (*g*) *Sent* and *Called* thereunto by the Church: Therefore the Church muſt firſt be known, and by the Church their Lawful Calling to that Miniſtry; for *Faith cometh by hearing*, Rom. 10. *v.* 17. *Hearing by the Word of God*, and this from the Paſtors Lawfully Ordained, Sent or Called by God's Church: Unto the Church therefore we muſt firſt repair to know whom we ought to *hear*, that ſo *hearing* we may *believe*, and believing obtain *Salvation.*

(*f*) *Hebr.* 11. *v.* 6. (*g*) *Rom.* 10. *v.* 14, 15, 16. How ſhall they hear without a Preacher? how ſhall they preach, unleſs they be ſent, &c.

22. Thirdly. We know not certainly the Books of Scripture but

but by the Church, (*h*) much leſs the Senſe and true meaning of them; Wherefore doubting Souls in the *Canticles*, deſiring to know *where the Bridegroom feedeth*, receive from the Spirit of God this Direction, (*i*) *If thou knoweſt not, goe thee forth by the Steps of the Flocks, and feed thy Kids by the Tents of the Shepherds*, directing (ſaith the Marginal note of the Engliſh Proteſtant Bible) *the ignorant to their Paſtors.*

(*h*) *St.* Aug. Tom. 6. contr. Epiſt. Fund. c. 5. *ſaith*, I would not believe the Goſpel, unleſs the Authority of the Church moved me thereto; *Alſo Mr.* Hooker, *a Proteſtant, plainly affirmeth*, that it is confeſſed Pol. lib. 3. 14. impoſſible for Scripture it ſelf to teach what Books are Divine, Eccleſ.

(*i*) Cant. 1. v. 7.

23. Fourthly. The certain knowledge of *True Miniſtry of the Word*, in that boundleſs Latitude, ſuppoſing a reſolution, of all doubtful matters, of Faith, is a thing impoſſible, for moſt, (peradventure any of the Faithful,) to arrive unto; and a Man may ſooner end his Life, than ſuch an Inquiry, which according to that mark cannot be done, but by an entire knowledge of all Truth; and this, according to Proteſtants, by the Written Word alone, which multitudes cannot read, much leſs underſtand.

24. Fifthly. *True Miniſtry of the Word*, or *Truth of Doctrin* is the matter chiefly in queſtion, and all grant that it may be learned moſt ſpeedily by the *True Church*, which we therefore ſeek to know; ſo as to aſſign True Miniſtry of the Word, as a mark whereby to find out the True Church is in effect to aſſign the matter moſt in queſtion for a reſolution.

25. Sixthly. According to this mark the Reformed Churches (as they call them) of *England, France, Germany, Holland, &c* are not the True Catholic Church; for all of them have not the Word *truly preached*, ſeeing they differ (*k*) contradictorily in *fundamental Points of Religion*, as about the Books of Scripture, the Law and Goſpel, Faith & Works, Articles of the Creed and Sacraments.

(*k*) See before at Numb. 13. in the Margin, where their Diſſentions in theſe and the like matters are acknowledged by Proteſtants.

26. Seventhly. Amongſt *Schiſmatics* not fallen to formal Hereſie, but dividing themſelves from the Church, (through Pride only and Diſobedience,) there may be found the ſame Miniſtry of Doctrin and Sacraments with the True Church; yet are not Schiſmatics according to St. *Aug.* (*l*) members of the true Church.

(*l*) No man can have Chriſt for Head who is not in his Body, which is the Church; Heritics by believing falſly of God, do violate the Faith, and Schiſmatics by their wicked diſſentions, fly from fraternal Charity, altho' they believe as we do; and therefore neither doth the Heretic belong to the Catholic Church, becauſe he believeth not God; nor the Schiſmatic, becauſe he loveth not his Neighbor, *Aug. de Unit. Eccleſ. c.* 19.

47. Laſtly,

27. Laſtly. It is againſt the Ordinance of God, in Holy Scripture; where he preſcribeth that we ſhould receive the Word of Faith and his Law from the *Paſtors* of his Church, as before (*m*) we proved at large, and our (*n*) Adverſaries convinc'd by Truth do plainly confeſs: The *Church* therefore of neceſſity muſt be the firſt known, and by the Church the Law and Doctrin of Chriſt.

(*m*) *See the Text Numb.* 5, &c.

(*n*) *See before in the Marginal Note of Numb.* 9. *what is there alledged out of* Calvin, *who in the ſame* chap. ſect. 5. *ſtileth the Church* a faithful keeper of the Truth, *affirming that all true Doctrin is to be required from her Miniſtry.* *Dr.* Field *likewiſe, in his Preface to his firſt Book* of the Church, *adviſeth well, ſaying*; For as much as Controverſies in Religion in our time are grown in number ſo many, in nature ſo intricate, that few have time or leiſure, fewer ſtrength of underſtanding to examin them, what remaineth for Men deſirous of ſatisfaction in things of ſuch conſequence, but diligently to ſerach out, which, amongſt all the Societies of Men in the World, is that bleſſed *Company of Holy ones*, that *Houſhold of Faith*, that *Spouſe of Chriſt*, and *Church of the living God*, which is the *ground of Truth*, that ſo we may embrace her Communion, follow her Direction and reſt in her Judgment?

28. Wherefore leaving this (*o*) fraudulent Tergiverſation of Proteſtants, and omitting for brevity's ſake, ſuch Notes and Marks of the Catholic Church, as others uſually do aſſign; I ſuppoſe firſt as evident in Gods Book, and acknowledged,

(*o*) *Fraudulent* becauſe aſſigning true Miniſtry of the Word or Truth

of Doctrin, as the only Mark or Note, whereby we are to find out the true Church, howbeit more difficult and unknown to us, than the Church it ſelf.

29. That the True Church muſt continue (*p*) for ever.

(*p*) In the days of thoſe Kings ſhall the God of Heaven ſet up a Kingdom, which ſhall never be deſtroyed, and this Kingdom ſhall not be given to another People; but it ſhall break and deſtroy all other Kingdoms, and it ſelf ſhall ſtand for ever, *Dan.* 2. *v.* 44. Of the Increaſe, *&c.* On the Throne of *David* ſhall he ſit to ſtrengthen it, with Judgment and Juſtice from henceforth for ever: The Zeal of the Lord of Hoſts will perform this, *Iſ.* 9. *v.* 7. *See alſo*, Luke 1. *v.* 33. Upon this Rock will I build my Church, and Hells Gates ſhall not prevail againſt it, *Mat.* 16. *v.* 18. Behold I am with you all days, even to the conſummation of the World, *Mat. ult.*

30. Secondly. (Which our Adverſaries (*q*) likewiſe confeſs) that it cannot ſo continue without lawful Miniſtry of the Word and Sacraments.

(*q*) *Dr.* Whitta*ker, ſpeaking of the neceſſary Miniſtry of the Word and Sacraments, ſaith*, They are eſſential Properties of the Church, *contr. Dur. lib.* 3. *p.* 260. Being preſent they conſtitute a Church, being abſent they ſubvert it, *ib. p.* 249. Deering *upon the Epiſtle to the* Hebrews, cap. 3. lect. 16. Take away Preaching, you take away Faith, the Miniſtry of the Word and Sacraments is in abſolute degree of neceſſity to Salvation. *Defenſ. of Eccleſ. Diſcip. p.* 33. Theſe Marks cannot be abſent from the Church, and it is no longer a true Church than it hath them. *Willet, Synop. p.* 71. The only abſence *of them* makes a Nullity to the Church.

(r) No man taketh this Honor to himſelf, but he that is called of God, as *Aaron* was, *Heb.* 5. 4.

31. Thirdly. The Word and Sacraments, according to Gods Ordinance, cannot be miniſtred but by lawful (r) Prieſts and Paſtors. How ſhall they preach unleſs they be ſent? *Rom.* 10. *v.* 15. *See alſo Numb.* 16. *throughout*, Acts 15. *v.* 3, 4. *So as the Spirit of God in holy Scripture brandeth Hereticks with the marks of coming* unſent, *Jer.* 23. *v.* 21. I have not ſent them, yet they ran. All that came before me are Thieves and Robbers, *John* 10. *v.* 8. *and in the ſame Chapter*, Verily, verily, I ſay unto you, he that entereth not in by the Door (viz. *by lawful Calling and Ordination*) into the Sheepfold, but climeth up another way is a Thief and a Robber. *This truth is likewiſe confeſſed by our Adverſaries*, Cartwright, *in his* Second Reply, part 2. p. 128. *ſaith*, It is forbidden that any ſhould take this honor to himſelf, but he who is called of God as *Aaron* was: What greater neceſſity of Sacrifice, than when *Saul* took it upon him? 1 *Sam.* 13. What greater appearance of neceſſity than when *Ozias* ſtayed the *Ark* ready to fall? 2 *Sam.* 6. *v.* 7. Yet theſe neceſſities notwithſtanding, for ſo much as they took upon them, that, whereunto they were not called, they receiv'd the reward of their boldneſs. *Thus far Mr.* Cartwright *in the place alledged.*

(ſ) *This, to omit other Proteſtants, is at large declared by* Willet *Proteſtant Biſhop of* Rocheſter, *from Scriptures, Fathers, Councils and Practice of the whole Church; in his Sermon preached at* Hampton-Court, Sept. 21. 1606. *when he ſaith, touching Ordination*, That in the Church of *Epheſus* there were *Presbyters* long before *Timothy* was appointed Biſhop there. Yet St. *Paul* ſent him on purpoſe to impoſe Hands, 1 *Tim.* 5. 22. and for that intent alſo he left *Titus* in *Creta*, *Tit.* 1. 5. Neither would the Church of Chriſt ſucceeding admit any other but Biſhops to that buſineſs, as not juſtifiable for the Presbyter, either by Reaſon, Example or Scripture; for Reaſon, it is a Rule without contradiction, *ſaith the Apoſtle*, Heb. 7. *v.* 7. *That he which bleſſeth ſhould be greater than he which is bleſſed*, (taking it for the Bleſſing which is by *Authority*, not of Devotion;) The bleſſing of authority therefore comes from the *greater*, as honor is in him that confers it, not in him that takes it, and this is St. *Ambroſe* his Reaſon on 1 *Tim.* 3. Secondly, for *Example*, not one is ſhewed through the Eccleſiaſtical Hiſtory, that any beſides a Biſhop did it; if ſome of the Inferior preſumed to do it, his Act was reverſed by the Church as unlawful, as in the caſe of *Colluthus* a Presbyter of *Alexandria*, whereof St. *Athanaſius* and *Epiphanius* make mention, who took upon him to give Orders, for which both himſelf was cenſured and what he did was revoked, and they received as meer Lay-men, and no otherwiſe, into the Communion, whom he had ordered: For *Scripture*, there is none, neither of holy Men, nor of the Holy Ghoſt; for all the holy Fathers with one conſent do contradict it. *Chryſ.* upon 1 *Tim.* 3. 4. *Theodoret* upon the ſame places, *Oecumenius* upon 1 *Tim.* 5 *Ambroſe* is peremptory, that it is neither *fas* nor *jus*, conſonant neither with God's nor Man's Law, that any beſides a Biſhop ſhould do it. Yea *Hierome* himſelf, who ſetteth a Presbyter on his Tip-toes, to make him go equal with a Biſhop, yet takes him this one Peg down, *excepta Ordinatione*: What is it ſaith he, that a Biſhop doth that a Presbyter may not do, ſaving Ordination? No Scripture of the Holy Ghoſt either analogically by conſequence, or directly by Precept: For *Analogy*, none but the Apoſtles did it, or might do it (as before you heard) not *directly*, for to what Presbyter was the Authority committed, as to a Presbyter only? Unto *Timothy* a Biſhop of *Epheſus* it was ſaid, *Lay hands haſtily on no Man*, 1 *Tim.* 5. 22. and to *Titus* a Biſhop of *Creta*, *I have left thee to ordain Presbyters*, *Tit.* 1, 5.

32. Fourthly, That none can be lawful Prieſt and Paſtors, except they be ordained by Biſhops, and duly (ſ) called to the Function.

Thus far the Proteſtant Biſhop of *Rocheſter*, in his Sermon printed by King *James*'s Commandment,

Commandment, where he alſo anſwereth the Doubts and Objections to the contrary. See likewiſe Biſhop *Bonner* in his *Survey* of the pretended Diſcipline, *c.* 8. throughout: *Whitgift* his *Defen. Hook. Eccleſ. Pol. Cowel* his *Defence of Hooker.*

33. All which ſuppoſed, I prove the Proteſtant Church not to be the True Church of God. For,

34. The true Church of God muſt continue ever, but the Proteſtant Church hath not (*t*) ever continued.

Ergo.

The Proteſtant Church is not the true Church of God.

(*t*) A particular Church, tho' it hath not been, or continued at all times Catholic, yet for the time that it is a true Church, it muſt of neceſſity communicate in Profeſſion of the ſame Faith, and Sacraments, with that Church which from the Apoſtles time hath ſo continued in all Ages, otherwiſe it is not truly *Catholic*, and by reaſon of ſuch Communion in Religion with Catholic & Apoſtolic Churches, it may be ſaid to continue ever, as one with them in Profeſſion of the ſame Faith & Religion, which have been at all times conſpicuous; howbeit in reſpect of ſome time, place or perſons it is truly ſtiled a particular Church. The Apoſtles (ſaith *Tertullian*) founded Churches in every City, (*viz.* by themſelves or others,) from theſe Churches thus founded, other Churches have and daily do borrow their Propagation of Faith, and Seed of Doctrin, by which they are Churches; and in this reſpect they alſo ſhall be reputed *Apoſtolical*, as Off-ſprings of Apoſtolical Churches, for every Off-ſpring muſt be reduced to his Original: Wherefore all thoſe Churches ſhall be one firſt and Apoſtolical, from which they all deſcend, ſo long as all of them hold and approve the ſame Unity. *Tertul. Preſcript.*.

35. The Propoſition before (*u*) is clearly deduced out of Holy Scripture, the Aſſumption thus I prove.

(*u*) See Numb. 29 the Marg.

No Church can from age to age continue without (*w*) perpetual Succeſſion of Biſhops.

(*w*) See Numb. 29, 30, 31, 32.

Without Biſhops no Prieſts, without Prieſts no Miniſters of the Word and Sacraments without theſe no Church.

But the Proteſtant Church (*x*) hath not had a perpetual Succeſſion of Biſhops.

(*x*) By Proteſtant Church we underſtand a Congregation of ſuch Bps, Prieſts and People, as profeſs the Faith now currant in *England*. See the Definition of a Church by a Proteſtant, *Artic.* 10. in the Book called *Catholick Doctrine of the Church of* England; for Faith and Religion are the Eſſential Difference, Form and Soul of the Church, ſo as where theſe are not one and the ſame, there the Church and Congregations are not one and the ſame, as with the Roman Catholics and Proteſtants, for they can make no claim to our Church and Biſhops, but are engaged to ſhew a perpetual Succeſſion of Biſhops profeſſing their own Faith and Religion. See before Numb. 34. they muſt ſhew their own Cards, not ours, if they mean to win the Game.

Ergo,

36. The Proteſtant Church hath not from age to age continued.

Ergo,

It is not the true Church of God, which muſt continue ever.

37. That Proteſtants have not had a *perpetual Succeſſion* of their Biſhops in former ages, is manifeſt, for let them (*y*) name, if they can, ſo many as but three, known and acknowledged Proteſtant Biſhops, ſucceeding each other in any part of the World, for the ſpace of a *thouſand years* next before *Luther*, by whom their Paſtors were ordained; their Word and Sacraments adminiſtred; Councils celebrated, Hereſies condemned, Laws, Ordinances and Canons enacted. But no ancient Monuments, Dipticks or Church-Rolls; No Hiſtories Eccleſiaſtical or Profane make mention of any ſuch continued Succeſſion in former times of profeſſed Proteſtant Biſhops, that is, Biſhops diſtinct from our Roman Biſhops, and profeſſing the public Doctrin of the Church of *England* in Queen *Elizabeths* time.

(*y*) We ſtand not on the Name *Proteſtant*, but exact Biſhops acknowledged to be of the ſame Doctrin and Diſcipline. *Tertul. Præſcr. c.* 3. Let them ſhew, *ſaith he*, the beginning of their Churches, let them unfold the Order of their Biſhops, ſo by Succeſſion coming down, as that the firſt Biſhop have ſome of the Apoſtles or Apoſtolical Men, who yet perſevered with the Apoſtles, for his Author and Predeceſſor. Number, *ſaith Auguſt.* the Prieſts, or Biſhops, from the Seat it ſelf of St. *Peter*, and ſee in that Order of Fathers, who to whom hath ſucceeded; that is the Rock againſt which the proud Gates of Hell ſhall not prevail; *Aug. in Pſal. contr. Donat.* and in another place he ſaith, The Order begun by *Peter* the Apoſtle, and even unto this Age, by the Propagation or Off ſpring of ſucceeding Biſhops continued, they, *viz.* Heretics, interrupt, challenging to themſelves an Order without Original, *Auguſt. Queſt. Nov. & Vet. Teſtam. Queſt.* 100.

Secondly. If they had ſuch Biſhops, at the leaſt twenty years before *Luther*, why did they not joyn with him, and follow his Followers, when they firſt oppoſed our Religion, in *Germany*, and other places?

Thirdly. This known want of Proteſtant Biſhops in former Ages, is a matter ſo manifeſt as they themſelves acknowledge, their Church for many Ages before *Luther* (*z*) to have been *invi-ſible*.

(*z*) Before the days of *Luther*, *ſaith* Perkins, for the ſpace of many hundred years, an univerſal Apoſtacy overſpread the whole face of the Earth, and our (*viz.* Proteſtant) Church was not then viſible to the World, *Perkin* upon the Creed, *p.* 400. and Mr. *Nappier* upon the *Revelations*, *p.* 143. confidently averreth, that for 1260 years the Pope and his Clergy hath poſſeſſed the outward viſible Church of Chriſtians, reigning univerſally, and without any debateable contradiction, *Nap. ibid. p.* 68. God's true Church, *ſaith he*, moſt certainly abiding, ſo long latent and inviſible, *ibid. p.* 191. and 161. and *Sebaſtian Franc. de abrogat. in Univerſ. Stat. Eccleſ.* yet more plainly averreth, that for certain through the work of Antichriſt, the external Church together with the Faith and Sacraments vaniſhed ſhortly after the *Apoſtles* departure, and for theſe 1400 years the Church (*viz.* Proteſtant) hath been no where external and viſible, *Sebaſt. Fran. ibid.* and Mr. *Jewel* ſaith the true Church was unknown and unheard of, when *Martin Luther* and *Zuinglius* firſt came to the knowledge and preaching of the Goſpel, *Jewel Apol. part.* 4. *cap.* 4. *diviſ.* 1.

Fourthly.

Fourthly. They yet confeſs that *Luther* had no right Believers (*a*) before him from whom he might receive his Doctrin, and that it is ridiculous to think otherwiſe; conſidering, ſay they, (*b*) that it is manifeſt to the whole World, that before *Luthers* time, all Churches were overſpread with more than *Cymerian* darkneſs: And *Calvin* affirmeth, (*c*) *he made a revolt* or deceſſion *from the whole world.*

(*a*) George Millius in Explicat. conf. Aug. art. 1. 7. de Eccleſ. pag. 137, 138.

(*b*) Benedic. Morganſtern. Tract de Eccleſ. p. 143. (*c*) Calvin. Epiſt. 141. pag. 237 cum deceſſionem a toto mundo facere coacti ſumus.

Fifthly. In regard of this their apparent want of Biſhops, and want of lawful Ordination by them, they are conſtrained, either to challenge *extraordinary* (*d*) *Calling*, without Atteſtation of Miracles, wherewith that Calling hath ever been accompanied, (*e*) or elſe (*f*) Ordination from Presbyters, that is inferior Miniſters, who, as we (*g*) ſhewed before, from Gods Word, the Primitive Church and confeſſion of Proteſtants, have no Power to ordain.

(*d*) Laſcicius *in proof of his own Opinion alledgeth* Calvin, *ſaying*, Becauſe through the Popes Tyranny, the true courſe of Ordination was broken off, we ſtood in need of a new ſupply, *&c.* and this Calling was altogether extraordinary, Laſcic. de Ruſſ. Moſco. & Tartar. Relig. *See alſo* Calvin. Inſtit. lib. 4. cap. 3. ſect. 24. Cartwright *againſt* Whitgift, pag. 217. (*e*) *See* Exod. 4. John 15. 22. Mark 16. 20. (*f*) This doth Mr. *Maſon* in his Preface to his Book *of Conſecration of Biſhops* expreſly acknowledge, by other Proteſtant Countries, *England* only excepted. (*g*) See before Numb. 32.

38. Neither will it ſuffice Proteſtants, for proof of the continuance of their Church, to avouch the precedent Succeſſion of our Biſhops, conſidering they generally maintain, that *Doctrin or true Miniſtry of the Word and Sacraments* are abſolute and (*h*) eſſential marks of the true Church, and conſequently as theſe are not one and the ſame, but rather contradictorily oppoſite in our Church and theirs, ſo neither can our Church and theirs, nor the Succeſſion of our Biſhops, prove a continuance of the Proteſtant Church; they muſt ſhew their own Cards and not ours, if they mean to win the Game.

(*h*) Whitgift Defenſ. p. 181. Willet Synopſ. pag. 169. Whittak. cont. Dur. pag. 260. Confeſ. Aug. Art. 9. See alſo the Book intituled, *The Catholic Doctrin of the Church of* England, *Art.* 20. Where it defineth the Church to be a viſible Congregation of faithful People, where the pure Word of God is preached, and Sacraments duly adminiſtred. And where, I pray, under the Cope of Heaven will Proteſtants find ſuch a *viſible Congregation* twenty years immediately before *Luther*, or *Waldo* at leaſt?

39. And for their Succeſſion in *England* in precedent Ages, (to omit an inductive Remonſtrance to the contrary) (by our (*i*) ancient and modern Hiſtoriographers) Mr. (*k*) *Maſon* and the Proteſtant

(*i*) *Matt. Paris Weſtm. &c.* Dr. *Harpsf.* prudential Ballance.

(*k*) *Maſon* in the Book mentioned in the Conſecration of *Matt. Park. p.* 131. faith, *This was his ſingular felicity, that he being the* 70*th Arch-Biſhop* (of Canterbury) *after St.* Auſtin, *yet of that number he was the only Man and firſt of all who was conſecrated without the Popes Bulls and ſuperfluous* Aaronical *Garments*, &c.

teſtant Author of *Matthew Parker*'s Life (more boldly than diſcreetly) boaſts, that the ſaid *Parker* being the 70th Arch-Biſhop of *Canterbury* after St. *Auſtin* our Apoſtle) of all that number he was the only Man who was conſecrated without the Popes Bulls; all the reſt therefore at their Inauguration did communicate with the *Roman* Biſhops, and conſequently were as then no (*l*) profeſſed Proteſtants, *for with the Heart we believe unto Righteouſneſs, and with the Mouth we profeſs unto Salvation.* Rom. 10. v. 10.

(*l*) For *Cranmer* at his Conſecration outwardly profeſſed himſelf a Roman Catholic, taking the uſual Oath of Fidelity to the Pope. *Fox, Acts and Monuments p.* 1690. See *Champney, Vocation of Miniſters, cap.* 11. *p.* 369. *Prudent. Ball.* on *Cranm. Examin of Fox his Acts and Monum.*

40. If any Proteſtant allege, in behalf of their Succeſſion, *Waldo, Wickliff, Huſs, &c.* I anſwer, firſt, they were all of them *originally* Roman Catholics, and ſo prove only the precedent perpetuity of our Roman Church and no other more ancient, *out of which* (being then the only known Catholic Church) *they departed* and impugned it, a mark wherewith *Chriſt* and his Apoſtles uſually branded (*m*) Heretics.

(*m*) Go not forth, *Matth.* 24. *v.* 26. Certain which went out from us have troubled you, *Acts* 15. 24. Many deceivers are gone out into the World, 2 *John* 7. *v.* 7. They went out from us, but they were not of us, for if they had been of us they would no doubt have continued with us, 1 *John* 2. *v.* 19. Alſo of your own ſelves ſhall Men ariſe ſpeaking perverſe things, *Acts* 20. *v.* 30. Theſe be they who ſeparate themſelves, *Jud. v.* 19.

(*n*) *See* Guido & Anton. de Waldenſ. Illiricus Catal. *pag.* 748. 749. 735. 736, *&c.*

41. Secondly. They (*n*) taught many falſe and abominable Errors, *Waldo* & his Followers taught, that *Lay Men and Women might preach and conſecrate, they denied all Judgments to Blood, they denied the Sabbath*; and held, that *Oaths were not lawful in any caſe*: *Wickliff* and *Huſs* maintained, that *neither Biſhop nor Prieſt being in mortal Sin,* (*o*) *did ordain, conſecrate, or baptize*; *Wickliff* alſo taught, that *there is no Civil Magiſtrate whilſt he is in mortal Sin.* Of their Errors more in particular, ſee the *Proteſtant Apology. Tract.* 2. *c.* 2. *Sect.* 4. *Subd.* 2. and the *Council of Conſtance, Seſſ.* the 8th and 25th, where their Errors are related (in particular) and condemned: at which Council (procured by *Sigiſmond* the Emperor,) were preſent four Patriarchs, twenty nine Cardinals, Arch-Biſhops forty ſeven, Biſhops one hundred and ſixty, Abbots and Doctors five hundred and ſixty four, and betwixt *Eaſter* and *Whitſunday* were numbred in that City 60500 Externes or Strangers who came to that Council, *Geneb. Harpſf. in Cron. in Hiſt. Eccleſ.*

(*o*) Act. Mon. *p.* 96. Oſiand. cent. 9, 10, 11. Proteſt. Apol. Tract. 2. cap. 2. Sect. 4. Subd. 2.

42. Laſtly. None of theſe were *Biſhops*, of whom only we enquire, for as before we (*p*) proved at large without *Biſhops*, at Numb. 32.

(*p*) In the Text and Marginal Notes there: alſo at Number 31. and at Number 30.

there

there can be no Prieſt, without *Prieſt* no Miniſtry of the Word and Sacraments, without *Theſe* no Church, no Faith, no Salvation, which out of the true Catholic Church cannot be obtained.

43. For in this Point all the ancient Fathers unanimouſly and clearly conſent. *Whoſoever will be ſaved, before all things, it is neceſſary* (ſaith bleſſed *Athanaſius*) *that he hold the Catholic Faith, which unleſs a Man keep* (q) *whole* (or entire) *and inviolable, without doubt, he ſhall periſh everlaſtingly.*

(q) The reaſon is evident, becauſe one only falſe Doctrin maintained contumaciouſly againſt the Church, depriveth a Mans Soul of ſupernatural Faith, as one Act of Fornication depriveth him of Chaſtity, one Robbery of Juſtice, one Murther of Charity; and conſequently diſſolveth that Union of Faith, whereby he was linked and incorporated into the Myſtical Body of Chriſt, making him formally an *Heretic*, and Alien, from the Communion of Saints, 1 *Cor. c.* 5. *v.* 6. *A little Leaven leaveneth*, or corrupteth *the whole Lump?* For one word or two contrary to the Faith many Hereſies have been caſt out of the Church, St. *Hierom, lib.* 3. *Apol. contra Ruffin.*

44. 'Believe moſt firmly (ſaith (r) St. *Fulgentius*,) and in no wiſe 'doubt, but that every Heretic, and Schiſmatic, tho' baptized in 'the name of the Father, of the Son, and of the Holy Ghoſt, if 'he return not to the Catholic Church how great Alms ſoever he 'diſtribute, yea and tho' he ſhed his Blood for the Name of Chriſt, 'he can by no means be ſaved, for neither Baptiſm, nor moſt liberal Alms, nor death endured for the Name of Chriſt, can avail 'any man to Salvation, who holdeth not faſt the Unity of the Ca'tholic Church, or ſo long as any Heretical and Schiſmatical ini'quity remaineth in him.

(r) St. *Fulgent. de Fide ad Pet. cap.* 3. Nothing can be more dangerous than thoſe Heretics, who, when as they run through all things uprightly; yet with one word, as with a drop of Poyſon, corrupt and ſtain the true and ſincere Faith of our Lord and of Apoſtolical Tradition. St. *Greg. Nazian. de Fine*, note the word, *any*, for *Hereſie* damneth a man no leſs than *Idolatry* and *Witchcraft*. See expreſly St. *Paul, Gal.* 5. *v.* 19, 20, 21.

45. In like manner, St. *Cyprian* ſaith, 'Whoſoever and what 'kind of perſon ſoever a man be, a true Chriſtian he is not, unleſs 'in the Church of Chriſt: And in (ſ) another place; 'He be'longeth not to the Reward of Chriſt, who forſaketh the Church 'of Chriſt, he is an Alien, a profane perſon, he is an Enemy he 'cannot have God for his Father, who hath not his Church for his 'Mother, *&c.* If any man could eſcape out of the Ark of *Noah*, he alſo may eſcape who is out of the Church of God.

(ſ) *De Simplicit. Prelat.* and *Epiſt.* 62. *ad Pomp. Theod. lib.* 4. *Hiſt. cap.* 17. reporteth of St. *Baſil the Great*, that being by the Perſecutors ſolicited to relent, he anſwered reſolutely, that ſuch as are inſtructed in Divine Doctrin, do not ſuffer any Syllable of the Divine Decrees to be depraved, but for Defence of it, if need require, willingly embrace any kind of Death.

46. 'A

(*t*) De Unitate Eccleſiæ lib. 4. c. 8. *and* tom. 7. Concione ad Plebem de Emerita poſt medium.

46. 'A man, ſaith St. *Auguſt.* (*t*) cannot obtain Salvation but in 'the Catholic Church; he may have all but Salvation; he may 'have the Sacraments, he may ſing *Alleluia*, he may anſwer *Amen*, 'he may believe the Goſpel, he may be baptized in the Name of 'the Father, of the Son, and of the Holy Ghoſt; but no where can 'he have Salvation but in the Catholic Church. The like hath he, *Epiſt.* 50. *ad Bonifacium Tom.* 9. *de Symbol. lib.* 4. *cap.* 20.

Lib. 4. contra Donatiſt. c. 8. *See alſo* Epiſt. 152.

47. And yet more expreſly, 'Let us ſuppoſe (ſaith this Light 'of the Church,) 'that a man were chaſt and continent, not cove- 'tous but full of Hoſpitality, no enemy to any man, not conten- 'tious but patient, and quiet, ſober and frugal, not envying any, 'but withal were an Heretic, there can be no doubt *made, but for* '*that only, that he is an* Heretic, *he ſhall not poſſeſs the Kingdom of* '*Heaven*, but the wrath of God remaineth on him.

(*u*) Lib. 4. Divin. Inſtit. cap. ult. *St.* Hierom. de Script. Eccleſ. *ſtileth him*, Lacteum Eloquentia flumen, *he lived in the year of Chriſt* 290. *and was choſen to teach* Criſpus, *Son to* Conſtantine the Great.

48. I conclude therefore with renowned (*u*) *Lactantius*, 'It is 'the Catholic Church only, that keepeth the true Worſhip of God; 'this is the Fountain of Truth, this is the Houſe of Faith, this is 'the Temple of God, into which whoſoever doth not enter, or 'out of which whoever doth depart, he is an Alien, and eſtranged 'from the hope of everlaſting life and Salvation.

See Aubert Miræus *his* Notitia Epiſcopat. Baronius's Annals, *Dr.* Saunders's Monarchy; Genebrands Chron.

49 Now as touching the pereptual Succeſſion both Perſonal and Doctrinal of our Biſhops, becauſe it is a matter often and exactly handled by our Divines and Eccleſiaſtical Hiſtories, and would exceed my intended Brevity, I will forbear to ſet down their names and times of their Reign in the Church of God; he that deſireth further Satisfaction, may peruſe the Authors here cited in the Margent.

Stapleton *his* Defence of Eccleſiaſtical Succeſſion, Bellarm. de Rom. Pontif. *Dr.* Harpsf. Hiſt. Eccl. Angl. Prudential Ballance; Three Converſ. Domochares de Inſtit. Miſſ. *and to prevent all exception, Mr.* Goodwin *Proteſtant Biſhop of* Hereford *in his* Catalogue of the Biſhops of *England* ſince the firſt planting of Chriſtian Religion in this Iſland, which tho' begun in, and continued ſince the Apoſtles times, to the Reign of *Henry* the 8th amongſt the *Engliſh* and *Britains*, yet hath he not there named any known and acknowledged Proteſtant Biſhop, before *Thomas Cranmer* in the Reign of the ſaid King *Henry* the 8th, or noted any Change or Innovation of Religion to Proteſtancy, among ſo many Biſhops before the time of *Cranmer*.

(*w*) Whitt. lib. de Antichriſt. cont. Saunders, p. 35. Reynold. Confer. p. 41. *and expreſly*, Calvin Inſtit. lib. 4 cap. 2. ſect. 3. *ſaith*, It was a matter out of all doubt, that from the beginning even until that time, (*viz.* of St. *Aug.*) nothing was changed in Doctrin, *&c.* amongſt the Roman Biſhops.

50. Briefly for the ſpace of 400 years after Chriſt it is granted by learned (*w*) Proteſtants, that there was no change of Faith in the Roman Biſhops.

51. Alſo

51. Alſo St. *Gregory*, and St. *Auſtin*, (a Monk of St. *Benedict* Order) planted here in *England*, our now Roman (*x*) Faith, and Religion which neither King nor Biſhop of *Canterbury* altered, before *Henry* the 8th, and *Cranmer*, as all Hiſtories and Monuments of our Country bear witneſs.

(*x*) *See this confeſſed not in general only, but in particular, now controverted Doctrins by Dr.* Humph. 2. Part of Jeſuitiſm, pag. 627. Magdeburg. cent. 6. cap. 10. col. 448. Oſiand. cent. 6. pag. 29. Bale Catal. Scrip. Brit. cent. 14. pag. 117.

52. Wherefore the Religion we now profeſs, can be no *Innovation* or Change in us, nor the Roman Biſhops, (with whom therein we communicate,) ſeeing we are certainly known and (*y*) *acknowledged* to have continued in what we now profeſs, from this preſent to the time of St. *Gregory*, that is at the leaſt a thouſand years.

(*y*) See before immediately, Numb. 51. with Marginal Notes there, which you may find expreſſed at large in the Proteſtant Apology, Tract. 1. Sect. 1. *and* Tract. 1. Sect. 2. *Mr.* Nappier *ſaith*, The Pope and his Clergy poſſeſſed the outward viſible Church 1200 years, *Upon* Revelat. cap. 11. pag. 161.

53. Conſidering alſo, that four hundred and forty years after Chriſt, (that is unto the time of St. *Auguſtin* the Great,) the Roman Biſhops retained inviolably the Doctrin received from the Apoſtles, as before was confeſſed by our Adverſaries, if ſince that time we have revolted and made ſuch Innovation in Faith, as Proteſtants do (*z*) pretend, this great Alteration muſt neceſſarily fall out during the hundred and ſixty years current between St. *Auguſtin* and St. *Gregory*.

(*z*) *Viz.* Touching the Law and Goſpel, Faith and Real Preſence, Works, Free Will and Grace, Prayers for the Dead, Prayer to Saints, Adoration of the Sacrament, Sacrifice of the Maſs, Books of Scripture, *&c.*

54. Now God having placed (*a*) Watch-men in the Church, *Biſhops*, *Paſtors* and *Teachers*, who neither day nor night ſhall ceaſe, or be ſilent, but ſhall (*b*) reſiſt all Falſe Doctrin, even with open *Reprehenſion*; and ſeeing furthermore that this (*c*) reſiſtance hath in all Ages been accordingly made, even to Errors and Hereſies of leſs *note*: *Heretical Impiety*, ſaith St. *Leo*, *could never ſo lie hid, but that it was by our Holy Fathers both obſerved and legally condemned.* Serm. cont. Eutych.

(*a*) *Iſ.* 62. *v.* 6. I have ſet Watch-men upon thy walls O *Jeruſalem*, which ſhall never hold their peace, day nor night.

(*b*) *Dr.* Fulk. Anſwer to a Counterfeit Catholic, pag. 11. 92. (*c*) In clear proof hereof, ſee the Eccleſiaſtical Hiſtories and ancient Fathers, St. *Irenæus* and *Epiphanius* adverſus Hæreſes, St. *Auguſtin* and *Philaſt.* their Catalogues of Hereſies, *Genebrand*, *Gualter*, *Prateolus*, *Arnoldus*, *Pontac.* Chronology, *&c.*

55. Theſe things (I ſay) ſuppoſed and duly conſidered if any

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ſuch *Change* or Alteration had been made by any of the Roman Biſhops during theſe Hundred and ſixty years (only Queſtionable,) then (*d*) aſſuredly ſome other Biſhops, Paſtors and Teachers would have (*e*) noted them, ſome Council or Synod, Provincial, National or Oecumenical would have condemned them, and refuſed their Communion.

(*d*) For it was expreſly ſo commanded by St. *Paul*, 1 *Tim.* c. 6. *v.* 3, 4, 5. and perpetually obſerved in the Church (*e*) as they did in or immediately before the ſpace queſtioned: The denial of Prayer and Sacrifice for the Dead in *Aerius* cenſured by St. *Auguſtin* Hereſ. 53. and *Epiphanius* Hereſ. 75. Honor of Relicts in *Vigilantius*, cenſured by St. *Jerom* cont. Vigilant. Equality of Merits in *Jovinian*, by St. *Hier.* cont. Jovin. Denial of the lawful uſe of Images in *Zenaias*. See *Nicephor.* Hiſt. Eccleſ. lib. 16. cap. 27. Denial of Free Will in the *Manichees*, condemned by St. *Hierom*, lib adverſ. *Pelag.* Denial of the Neceſſity of Childrens Baptiſm, in the *Pelagians* by *Innocentius* in the Reſcript ad Concil. *Milevit*, *&c.*

56. Whereas even during that mean ſpace before mentioned, the Roman Biſhops were not only not impeached or oppoſed for any ſuch Change, or Innovation, but on the contrary the Biſhops, both in the Eaſtern and Weſtern Church, did communicate with them as with St. *Leo* the Great, the Council of *Chalcedon*, and ſo with *Hormiſda*, *Hillary*, *Damaſus*, *Innocentius*, *&c.* the moſt eminent Churches of the Chriſtian World, as is put beyond diſpute by the Writers and Fathers of that Time. See *Baronius* his Annals of thoſe Hundred and ſixty years queſtionable. Wherefore doubtleſs no Change or Innovation was made *then* by the Roman Biſhops, and ſo our Faith is concluded by perpetual Continuance one and the ſame with that of the precedent Ages, eſpecially conſidering, that Mr. *Napier*, upon the *Revelations*, *cap.* 11. *pag.* 161. acknowledgeth, that *our Religion and Clergy reigned univerſally, even* 1200 *years, without any debateable contradiction*, that is, ſixty years within that compaſs of time beforementioned, wherein learned Proteſtants acknowledge the Faith and Doctrin planted by the Apoſtles, to have remained in the Church of *Rome* without Change. *Sebaſt. Franc.* before alledged, Numb. 37. alloweth 1400. years.

(*f*) See before Numb. 51. in the Margent.

(*g*) *St.* Gregory in Reg lib. 2. Epiſt. 30. Indic. 1. *St* Bede Hiſt. Angl. lib. 2. c. 2, *and* c. 3.

Laſtly. The Religion we now profeſs, is the ſame with that which St. *Auguſtin* (a Monk of St. *Benedicts* Order) planted here in *England*, and confirmed by (*g*) Miracles. Now (*h*) *Auſtin* differed not in ſubſtantial Points from the ancient *Britains*, (unleſs you will ſay the difference, in obſerving the Feaſt of *Eaſter*, was a ſubſtantial Point, where ſtill the Proteſtants acknowledge the Error to have been on the *Britains* ſide:) neither had they at St. *Auſtins* coming (*i*) abandoned the Faith, which they had firſt received

(*h*) *Mr.* Speed, l. 17. c. 18. p. 133. *ſaith*, Only in Ceremonies they diſſented, (viz. Auſtin *and the* Britains.) Fox, Acts and Mon. p. 463. *ſaith*, The Britains never forſook their Faith for any falſe Preaching or Torment. *See alſo* Fulk Counterf. Catho p. 44. Barlow, Defenſ. of Proteſt. Art. p. 21. Bale *his* Pageant of Popes.

received from the Apoſtles and Diſciples of Chriſt: ours therefore in ſubſtantial Points, is the ſame with the Doctrin of the Apoſtles, Holy, Catholic, Apoſtolic.

Wherefore be pleaſed to take into your conſideration the lamentable and moſt dangerous eſtate wherein you now remain out of Communion with Gods Church, and in *Corah*'s condition. Suffer not your ſelf to be deluded with thoſe falſe pernicious Opinions, *viz.* that Errors not directly oppoſite to the Ground of Faith, cannot ſeparate you from the true Church; or that Proteſtants differ not from Roman Catholics in fundamental Points of Religion.

All Errors againſt Faith are *damnable*, if either your ſelf do, or conſent to thoſe who do maintain them (*i*) obſtinately againſt the true Church. See *Aug. Enarr. in Pſal.* 130.

(*i*) They who in the Church of Chriſt, *ſaith St.* Auguſt. do maintain any unſound or wicked Doctrin, and admoniſhed to believe aright, do notwithſtanding contumaciouſly reſiſt, and will not amend their peſtiferous and wicked Opinions, *but* perſiſt to defend them, they are Heretics, *St.* Auguſt. de Civit. Dei, lib. 18. cap. 51. *Alledged alſo to this purpoſe by St.* Thomas, *Prince of Divines*, 12. 2dæ. Queſt. 11. Art. 2. Sect. ſed cont. *Alſo Dr.* Cowell *a learned Proteſtant affirmeth*, that they are Heretics, who gainſay ſome Articles of our Faith, Cowell Examin. p. 199. And obſerve, that he requires not the Article to be fundamental; but ſome or any Article of our Faith.

For God is equally true in the (*k*) *leaſt* and greateſt Myſteries of our Faith which herevealeth, and by his Church (*l*) propoundeth to our Belief, in the pertinacious denyal whereof, Hereſie, as before we declared, doth properly conſiſt.

(*k*) All Articles of Faith are reveal'd by God, and who denyeth obſtinately the leaſt, doth not believe, and ſo loſeth his Faith, which is grounded on this, that whatſoever God revealeth, and by his Church propoundeth to our Belief, we ought undoubtedly to embrace; *A little Leaven*, ſaith the Apoſtle, *leaveneth*, or corrupteth, *the whole Lump*, 1 *Cor. c.* 5. *v.* 6. and *Gal.* 5. *v.* 20. numbering Schiſms and Sects of Hereſies, amongſt *the Works of the Fleſh*, he concludeth, *that they who do ſuch things ſhall not inherit the Kingdom of God*, without exception of great or ſmall Hereſie. Which Truth is yet further acknowledged by *Luther* himſelf, expreſly affirming, that *to deny God in one Article, is to deny him in all, for he is not divided into many, but he is all in every one, and one in all*, Luther, Tom. 7. contra Sacram. (*l*) *Propoundeth by his Church, &c.* For God hath ordained his Church, as the means whereby he propoundeth dis Word, the proper Object of our Faith, and therefore tho' *Turks* and *Jews* believe one God, yet becauſe they do not believe, that Truth for the Authority of God ſo propounding it by his Church, they have not therein true ſupernatural Faith. *I*, ſaith St. *Auguſtin, would not believe the Goſpel, if the Authority of the Catholic Church did not move me thereunto.* Auguſt. contra Epiſt. Fundam.

And therefore in the Apoſtolic and Primitive Times (*m*) many were condemned as *Heretics*, though their Errors were no *directly* oppoſite, to the Ground and Foundation of Religion, that is, Belief in the Bleſſed Trinity, and Chriſt the Mediator.

(*m*) For Example, *Simon Magus* was condemned by the Apoſtles for holding, that Spiritual Gifts may be bought with Mony, *Acts* 8. *v.* 20. The *Nicholaites* for Teaching, That it was lawful to eat of Meats ſacrificed to Idols, and to commit Fornication, *Revel. chap.* 2. *verſ.* 15. Alſo thoſe whom St. *Paul* charged with the *Doctrin of Devils*, for preſcribing to abſtain from ſome Meats, as unclean, and from Marriage, as unlawful, 1 *Tim. chap.* 4. *verſ.* 1, 2, 3, 4, 5. In like ſort the *Chiliaſts*, who Taught, that the Saints ſhould reign on Earth with Chriſt a Thouſand Years after the Reſurrection, *Euſeb.* lib. 3. Hiſt. Eccleſ. cap. 39. the *Quarto-decimans*, who held, that *Eaſter*-day ought to be kept the Fourteenth day of the Moon, *Aug.* Hereſ. 19. with innumerable others, as the *Helvidians*, *Jovinians*, *Vigilantians*, *Aquarians*, *Donatiſts*, *&c.* And the Reaſon is evident, for as one Act of Fornication, with any whoſoever depriveth a Man of Chaſtity, one Act of Stealing depriveth him of Juſtice, *&c.* So an Act of Hereſie, againſt any Article of Faith, depriveth a Man of the ſupernatural Gift of Faith, as I ſaid before.

Now, that *Proteſtants* differ from us in *Fundamental* Points of Religion, is a matter ſo manifeſt, that I wonder any Man, knowing and believing the Common Grounds of Chriſtianity, can reſt doubtful thereof, for we differ almoſt contradictorily, in the (*n*) Rule of Faith, Books of Scripture, Number and Nature of Sacraments, Poſſibility of keeping the Commandments of God, and the external Sacrifice, and proper Prieſt-hood of the Church, *&c.*

(*n*) We hold Traditions of the Word of God unwritten to belong to the Rule of Faith; they reject them: We believe as Canonical Scripture the Books of *Wiſdom*, *Eccleſiaſticus*, *Toby*, *Judith*, two firſt of *Maccabees*, which Proteſtants deny; We hold ſeven Sacraments, they but two; We believe, that Chriſt in Spirit deſcended into Hell, which Article is denyed, and writ againſt by chief Proteſtants; See *Willet* his *Limbo-Maſtix*. We believe by the Article *Of the Catholic Church*, that Church which is in Commuion of Faith, with the Biſhop of *Rome*, but they hold the Roman Church *Anti-Chriſtian*; We believe the Remiſſion of Sins, by the Sacrament of Baptiſm, and Penance; they by Faith alone; We hold the Commandments, by the help of Gods's Grace, may and have been kept; they hold they cannot. *Calvin.* lib. 2. Inſtit. cap. 7. Numb. 15. Antidot. Conc. Trident. Seſſ. 6. cap. 2.

Moreover Proteſtants maintain ſundry *Hereſies* (*o*) condemned in the *primitive* Church and former Ages; wherefore by the Verdict of ancient Fathers (*p*) (before alledged to that purpoſe) remaining obſtinately therein, they are out of Communion with the *True Church* of God, and conſequently cannot arrive to Salvation, except they repent of thoſe, and other their Errors.

(*o*) As Denyal of Prayer and Sacrifice for the Dead, accounted as a Hereſie in *Aerius* by St. *Auguſtin*, Hæreſ. 53. *Epiphan.* Hæreſ. 75. The Denyal of Prayer to Saints, and Veneration of Relics, with *Vigilantius*, condemned by St. *Hierom.* contra Vigilant. The Denyal

Denyal of Honor to Images, with *Xenaias.* See *Nicephor.* Hiſt. Eccleſ. lib. 16. cap. 27. Denyal of Free Will, condemned in the *Manichees* by St. *Hierom. Præm.* libr. contra Pelag. St. *Auguſt.* de Fide contra Manich. Denyal of the Neceſſity of Childrens Baptiſm, with the *Pelagians*; See *Innocent* Reſcript. ad Concil. *Milvitan.* St. *Auguſt.* Hæreſ. 88. & contra *Jul. Pelag* lib. 2. cap. 7. Denyal of Reſervation of the Bleſſed Sacrament, with the *Anthropomorphites.* See St. *Cyril* ad Cœloſyr. Confeſſed by *Peter Martyr*, againſt *Gardiner* Object. 217. The Denyal of vowed Chaſtity, with *Jovinian*; *Hierom.* contra *Jovin.* Denyal of perpetual Viſibility of the Church, and the continuance thereof, with the *Donatiſts*; *Aug.* de Unitat. Eccleſ. cap. 12. Epiſt. 170, &c.

(p) See Numb. 43, 44, 45, 46, 47, 48.

Hearken therefore to the Holy Ghoſt ſtrictly commanding you under pain of Gods Wrath, to ſeparate your ſelf from Heretical Aſſemblies, and all Participation of their Doctrin or pretended Worſhip, *Come not ye unto* Galgal, *neither go up to* Bethaven, (places where Schiſmatical Sacrifices were offered) *Hoſ.* 4. *v.* 15. *Come out of* Babylon, *my People, that ye be not Partakers of her Sin, and that ye receive not of her Plagues,* Revel. 18. 4. Alſo, Rom. 16. v. 17. *I beſeech you, my Brethren, mark them diligently, which cauſe Diviſions (or Schiſm) and Offences* (Scandals) *contrary to the Doctrin which you have learned, and avoid them.* 2 Theſſ. c. 3. v. 6. *We command you, Brethren, in the Name of our Lord Jeſus Chriſt, that you withdraw your ſelves from every Brother who walketh diſorderly, and not after the Tradition* (or Doctrin) *which he received of us.* Alſo, 1 Tim. cap. 6. ver. 3, 4, 5, 6. *If any man teach otherwiſe, and conſent not to wholeſom Words, even the Words of our Lord Jeſus Chriſt, and to the Doctrin which is according to Godlineſs,* &c. *From ſuch withdraw thy ſelf.* In like manner, Tit. c. 3. v. 10. *A Man that is an Heretic, after the firſt and ſecond Admonition, reject:* Devita, avoid, *knowing, that he that is ſuch, is ſubverted, and ſinneth, being condemned of himſelf:* Proprio Judicio, by his own Judgment. But moſt expreſly, 2 Cor. cap. 6. v. 14, &c. *What Fellowſhip hath Righteouſneſs with Unrighteouſneſs? What Communion hath Light with Darkneſs? And what Concord hath Chriſt with* Belial? *Or what part hath he that believeth with the Infidel? And what agreement hath the Temple of God with Idols? For ye are the Temple of the Living God,* &c. *Wherefore, come out from among them, and ſeparate your ſelves, ſaith the Lord,* &c. *and I will receive you.* Thus far that bleſſed Apoſtle, who though he ſpake immediately of Heatheniſh Idolatry, yet his Words are to be underſtood alſo of *Schiſm* and *Hereſie*, which all Men confeſs to be *Spiritual Idolatry*, worſhiping that for Divine, which in it ſelf is falſe, and the *Idol* of their own Imaginations, ſo expreſly doth St. *Hierom* affirm upon *Ezekiel* c. 8. *Hoſ.* c. 11. *Zachary* 13. *Dan.* 5. And St. *Aug.* upon *Joſua* c. 27.

Ponder, I beſeech you, with mature deliberation, that dreadful Judgment of God againſt *Corah*, *Dathan* and *Abiram*, who worſhip- Numb. 16.

worſhiped the ſame God with *Moſes*, and diſſented not from him in fundamental Points of Faith and Religion, but only by *Schiſm* and Uſurpation roſe up againſt him and *Aaron*, taking upon them without Lawful Calling the Office of Prieſthood, as from what has been ſaid you cannot but have reaſon to fear, if not perfectly convinced, the Miniſters do with whom you (*q*) communicate.

(*q*) That Proteſtant Miniſters are without all Lawful Calling; See at large *Champney* his Book of Vocation of Miniſters; *Prud. Ball.* lib. 2. cap. 10. *Harding* his Detection of *Jewel*, Title of Succeſſion; See alſo before from Numb. 30, to 40. For if they claim *Extraordinary* Vocation: Let them ſhew us their Miracles in proof thereof; if *Ordinary*, let them name ſo much as one Proteſtant Biſhop before *Cranmer*, from whom they can derive it: And our Biſhops neither did, nor could give them Authority to Miniſter the *Proteſtant Word and Sacaments*, for they never did receive any ſuch Power from their Predeceſſors.

And yet God expreſly ſaith to his People, Numbers 16. v. 21. v. 3. *Separate your ſelves from amidſt the Congregation, that I may conſume them in a moment.* And v. 24. *Get ye up from about the Tabernacle of* Corah, Dathan *and* Abiram. Alſo, v. 26. *Depart from the Tents of theſe wicked Men, leſt ye be conſumed in all their Sins.* And that none might conceive the Offence of Communion with Schiſmatics and Heretics to be ſmall, and not regardable, he poured out his Indignation upon them, for an example and dreadful warning to all in like caſe; for as the Text ſaith, *v.* 31. *The ground clave aſunder, that was under them, and the Earth opened her Mouth and ſwallowed them up, and their Families, and all their Men that were with them, and all their Goods.* And verſ. 35. *There came out a Fire from the Lord, and conſumed the Two Hundred and Fifty Men that offered Incenſe.* Yea the morrow following, when the People murmured againſt *Moſes* for the ſevere Puniſhment of theſe *Schiſmatics*, the Wrath and Plague of God light amongſt them, and there died Fourteen Thouſand and Seven Hundred, beſides them that periſhed with *Corah*, *verſ.* 49. Furthermore, that none might think this Puniſhment to have been in regard of theſe Schiſmatics alone, read in the ſame place, *verſ.* 38, 39, and 40. where God ordained a perpetual Remembrance thereof to remain at the Altar, as a dreadful Memorial from Generation to Generation, to the end that others warned thereby may beware of Schiſm, and participation with Schiſmatics, much more of Communion with Heritics.

Give me leave therefore once again to entreat, nay to importune you by the tender Mercies of God, and that precious Blood, the Price of our Redemption, no longer to delay, but haſten out of

of *Babylon*, and return ſpeedily to the Boſom of Gods Church. Let the Scandalous Lives of ſome few (whether in former or in theſe preſent times) baniſh you from Communion with the true Catholic Church, out of which your Soul cannot be ſafe: rather take into conſideration, that in Heaven alſo there was a Lucifer, with millions of Angels his Complices; in Paradiſe but one Precept for two, and both Tranſgreſſors; in the Ark of *Noah* Creatures clean and unclean; with *Abel* a *Cain*, a *Cham* with *Sem*; with *Jacob* an *Eſau*; and amongſt Twelve elected by Chriſt, *one* (as Truth it ſelf affirmed) (*r*) *was a Devil.* In which reſpect in the Goſpel, Chriſts Church is compared to (*ſ*) *a Field*, producing Corn with Tares, to a *Net* comprehending good and evil Fiſh; a *Houſe* in which as there are Veſſels of Gold and Silver; ſo are there others of Wood and Earth; with Five wiſe Virgins, as many fooliſh; and at the Marriage Feaſt ſome without their Nuptial Garments of Charity; and our Saviour himſelf, to take off the Calumny from his Church, for defects in ſome of his Paſtors, expreſly denounceth their Authority, and exacteth obedience thereunto, though their Living be not conformable to their Doctrin, Matth. 23. verſ. 1. *Upon the Chair of* Moſes *ſit the Scribes and Phariſees; therefore whatſoever they bid you obſerve, that obſerve and do, but do not after their works, for they ſay, and do not.* In that Order of Biſhops (ſaith St. *Aug.* of the Roman See) albeit ſome *Judas*, albeit ſome Traytor ſhould enter, yet ſhould it nothing prejudice the Church, and innocent Chriſtians, for whom our Lord providing ſaid, what they preſcribe you do, but do not according their works.

(*r*) 1 Joh. 6 7.
(*ſ*) Matth. 13. 14. Luke 5. 3.
St. *Aug.* Epiſt. 165.

Haſten therefore, Worthy Sir, and hearken to the Wiſdom of God, adviſing you to cut off delays (*t*) and run whilſt the Light of Life ſerveth, leſt the Darkneſs of Night overtake you, (*u*) *for Night will come, when no Man can work.* There is always danger in delay; and in buſineſs of this Nature, the greateſt; for Cuſtom of Sin thereby will grow ſtrong, our Forces weak; old Diſeaſes are hardly cured, new Impediments daily increaſe, Life decreaſeth and Death approacheth with a dreadful accompt and Gods Indignation.

(*t*) Joh. 12. 45.
(*u*) Joh. 9.

Entertain therefore, Dear Sir, while you have time and opportunity, that wholeſome Counſel of the Holy Ghoſt admoniſhing *not to* (*w*) *delay your Converſion to God, nor to defer it from day to day, for his Wrath will come upon a ſudden, and in time of Revenge he will deſtroy you.* And leſt you ſhould imagin, this time further off, he proclaimeth to us (*x*) all; the day of Deſtruction is near at hand, and times make haſt to be preſent; wherefore mercifully and lovingly he inviteth (*y*) us *to ſeek God while he may be found, and call upon him while he is near*, otherwiſe he that now ſtand-

(*w*) Eccleſ. 5. 8.
(*x*) Deut. 32.
(*y*) Apoc. 3.

(z) Prov. 1. 24, 25, 26. *ſtandeth at the door* (z) of our Heart, *knocking* with ſo many godly Inſpirations, will at length through our obduration be forced to ſay, (as he doth by *Solomon*) *I called, and ye refuſed; I ſtretched out my hands, and there was none that regarded; you have deſpiſed all my Counſels, and have neglected my Reprehenſions: I will laugh in your deſtruction, and will ſcorn when that ſhall come upon you which you feared, when ſudden Calamities ſhall ruſh upon you, and Deſtruction as a Tempeſt ſhall be at hand, then ſhall they invocate me, and I will not hear, in the morning they ſhall riſe, and ſhall not find me; for they have hated Diſcipline, and have not received the Fear of the Lord: therefore ſhall they eat the fruit of their own way, and be filled with their own devices: the averſion of little ones ſhall kill them, and the proſperity of Fools ſhall deſtroy them: but he that feareth me ſhall reſt without terror, and enjoy abundance without fear of Evil.* Hear him therefore now and obſerve his Commandments, that you may poſſeſs him in time and Eternity.

F I N I S.

Copies of two Papers written by the late King Charles II. *of Bleſſed Memory.*

The firſt Paper.

THE Diſcourſe we had the other Day, I hope ſatisfied you in the main, *That Chriſt can have but one Church here upon Earth*; and I believe that it is as viſible, as that the Scripture is in Print, That none can be that Church, but that which is called the *Roman Catholic Church.* I think you need not trouble your ſelf with the entring into that Ocean of particular Diſputes, when the main, and in truth, the only Queſtion is, Where that Church is, which we profeſs to believe in the two Creeds? We declare there to believe one Catholic and Apoſtolic Church, and it is not left to every Phantaſtical Man's head to believe as he pleaſes, but to the Church, to whom Chriſt left the Power upon Earth to govern us in matters of Faith, who made theſe Creeds for our Directions. It were a very irrational thing to make Laws for a Country, and leave it to the Inhabitants to be the Interpreters and Judges of thoſe Laws: For then every Man will be his own Judge, and by conſequence no ſuch thing as either Right or Wrong. Can we therefore ſuppoſe that God Almighty would leave us at thoſe Uncertainties, as to give us a Rule to go by, and leave every Man to be his own Judge? I do ask any ingenuous Man, whether it be not the ſame thing to follow our own Phancy, or to Interpret the Scripture by it? I would have any Man ſhew me, where the Power of deciding matters of Faith is given to every particular Man. Chriſt left his Power to his Church *even to forgive Sins in Heaven*, and left his Spirit with them, which they exerciſed after his Reſurrection: Firſt by his Apoſtles in their Creeds, and many

Years after by the Council at *Nice*, where that Creed was made that is called by that Name: And by the Power which they had received from Chriſt, they were the Judges even of the Scripture it ſelf, many years after the Apoſtles, which Books were Canonical and which were not. And if they had this Power then, I deſire to know how they came to loſe it, and by what Authority Men ſeparate themſelves from that Church? The only Pretence I ever heard of, was, becauſe the Church has failed in wreſtling and interpreting the Scripture contrary to the true Senſe and meaning of it, and that they have impoſed Articles of Faith upon us, which are not to be warranted by God's Word. I do deſire to know who is to be Judge of that, whether the whole Church, the Succeſſion whereof has continued to this Day without interruption; or particular Men, who have raiſed Schiſms for their own Advantage?

This is a true Copy of a Paper I found in the late King my Brothers Strong Box, *written in his own Hand.* J. R.

The Second Paper.

IT is a ſad thing to conſider, what a World of *Hereſies* are crept into this Nation; every Man thinks himſelf as competent a Judge of the Scriptures, as the very Apoſtles themſelves; and 'tis no wonder that it ſhould be ſo, ſince that part of the Nation which looks moſt like a Church, dares not bring the true Arguments againſt the other Sects, for fear they ſhould be turn'd againſt themſelves, and confuted by their own Arguments. The Church of *England* (as it is call'd) would fain have it thought, They are the Judges in matters Spiritual, and yet dare not ſay poſitively there is no Appeal from Them: For either they muſt ſay, that They are Infallible (which they cannot pretend to) or confeſs, That what they decide in matters of Conſcience, is no farther to be followed than it agrees with every Man's

Man's private Judgment. If Chriſt did leave a Church here upon Earth, and we were all once of that Church; How and by what Authority, did we ſeparate from that Church? If the Power of Interpreting of Scripture be in every Man's Brain, what need have We of a Church or Church men? To what purpoſe then did our Saviour, after he had given his Apoſtles power to bind and looſe in Heaven and Earth, add to it, *That he would be with Them even to the End of the World?* Theſe Words were not ſpoken Parabolically or by way of Figure: Chriſt was then Aſcending into his Glory, and *left his Power with his Church even to the End of the World.* We have had theſe Hundred years paſt, the ſad effects of denying to the Church that Power in matters Spiritual, without an Appeal. What Country can ſubſiſt in peace or quiet, where there is not a Supreme Judge, from whence there can be no Appeal? Can there be any Juſtice done where the Offenders are their own Judges, and equal Interpreters of the Law, with thoſe, who are appointed to adminiſter Juſtice? This is our caſe here in *England* in matters Spiritual: For the *Proteſtants* are not of the Church of *England*, as 'tis the true Church from whence there can be no Appeal, but becauſe the Diſcipline of that Church is conformable at that preſent to their Phancies, which as ſoon as it ſhall contradict or vary from, They are ready to embrace or join with the next Congregation of People, whoſe Diſcipline or Worſhip agrees with their own Opinion at that time; ſo that according to this Doctrin, there is no other Church, nor Interpreter of Scripture, but that which lies in every Mans giddy Brain. I deſire to know therefore of every ſerious Conſiderer of theſe things, whether the great Work of our Salvation ought to depend upon ſuch a ſandy Foundation as this? Did Chriſt ever ſay to the Civil Magiſtrates (much leſs to the People) *That He would be with Them to the End of the World?* Or did he give Them the Power to forgive Sins? St. *Paul* tells the *Corinthians, Ye are Gods Husbandry, Ye are Gods Building, We are Laborers with God,* This ſhews who are the Laborers, and

who are the Husbandry, and Building? And in this whole Chapter, and in the preceding one, St. *Paul* takes great pains to set forth, that They, (*the Clergy*) *have the Spirit of God, without which no Man ſearches the deep things of God.* And he concludes the Chapter with this Verſe, *For who hath known the mind of the Lord, that he might inſtruct him? But we have the mind of Chriſt.* Now if we but conſider in human Probability and Reaſon, the Powers Chriſt leaves to his Church in the Goſpel, and St. *Paul* explains ſo diſtinctly afterwards; we cannot think that our Saviour ſaid all theſe things to no purpoſe: And pray conſider on the other ſide, that thoſe who Reſiſt the Truth, and will not ſubmit to his Church, draw their Arguments from Implications, and far fetch'd Interpretations, at the ſame time that they deny plain and poſitive Words; which is ſo great a Diſ-ingenuity, as 'tis not almoſt to be thought, that they can believe themſelves. Is there any other Foundation of the *Proteſtant Church*, but that, if the Civil Magiſtrate pleaſe, He may call ſuch of the Clergy as he thinks fit for his turn at that time, and turn the Church either to *Presbytery*, *Independency*, or indeed what he pleaſes? This was the Way of our pretended Reformation here in *England*. And by the ſame Rule and Authority it may be alter'd into as many more Shapes and Forms as there are Fancies in Mens Heads.

This is a true Copy. J. R.

A

A Brief Account of particulars occurring at the happy Death of our late Sovereign Lord King CHARLES II. *in regard to Religion; faithfully related by his then Aſsiſtant, Mr* John Hudleſton.

UPon *Thurſday* the Fifth of *February*, 1685. Between Seven and Eight a Clock in the Evening, I was ſent for in haſt to the Queens Back ſtairs at *Whitehall*, and deſired to bring with me all things neceſſary for a dying Perſon. Accordingly I came, and was order'd not to ſtir from thence till further notice; being thus obliged to wait, and not having had time to bring along with me the Moſt Holy Sacrament of the Altar, I was in ſome Anxiety how to procure it: In this conjuncture (the Divine Providence ſo diſpoſing) Father *Bento de Lemos* a *Portugez* came thither, and underſtanding the circumſtance I was in, readily profer'd himſelf to go to St. *James*'s and bring the Moſt Holy Sacrament along with him.

Soon after his departure I was call'd into the Kings Bed Chamber, where approaching to the Bed ſide, and Kneeling down, I in brief preſented his Majeſty with what ſervice I could perform for God's honor, and the happineſs of his Soul at this laſt Moment on which Eternity depends. The King then declared himſelf, That he deſired to die in the Faith and Communion of the Holy Roman Catholic Church, That he was moſt heartily ſorry for all the Sins of his life paſt, and particularly for that he had deferred his Reconciliation ſo long; That through the Merits of Chriſt's Paſſion he hoped for Salvation, That he was in Charity with all the World; that with all his heart he Pardon'd his Enemies and deſired Pardon of all thoſe whom he had any wiſe offended, and that if it pleaſed God to ſpare him longer Life, he would amend it, deteſting all Sin.

I then advertis'd His Majesty of the benefit and necessity of the Sacrament of Penance, which advertisement the King most willingly embracing, made an exact Confession of his whole Life with exceeding Compunction and Tenderness of Heart, which ended, I desired him, in farther sign of Repentance and true sorrow for his Sins, to say with me this little short Act of Contrition.

O my Lord God, with my whole Heart and Soul I detest all the Sins of my Life past for the Love of Thee, whom I love above all things, and I firmly purpose by thy Holy Grace never to offend thee no more, *Amen* Sweet Jesus, *Amen.* Into thy hands sweet Jesus I commend my Soul, Mercy, sweet Jesus, Mercy. This he pronounced with a clear and audible voice, which done, and his Sacramental Penance admitted, I gave him Absolution.

After some time thus spent, I asked His Majesty, if he did not also desire to have the other Sacraments of the Holy Church administred to him? He replyed, by all means, I desire to be partaker of all the helps and succours necessary and expedient for a Catholic Christian in my condition. I added, and doth not your Majesty also desire to Receive the Pretious Body and Blood of our dear Saviour Jesus Christ in the Most Holy Sacrament of the Eucharist? His Answer was this: If I am worthy, pray fail not to let me have it. I then told him, it would be brought to him very speedily and desired his Majesty, that in the interim he would give me leave to proceed to the Sacrament of Extreme Unction, he replyed with all my Heart; I then anointed him, which as soon as perform'd I was called to the Door, whither the blessed Sacrament was now brought and delivered to me.

Then returning to the King, I entreated His Majesty, that he would prepare and dispose himself to receive. At which the King raising up himself, said, let me meet my Heavenly Lord in a better posture than in my Bed. But I humbly begg'd His Majesty to repose himself: God Almighty who saw his Heart would accept of his good intention. The King then having again recited

ted the forementioned Act of Contrition with me, he received the Moſt Holy Sacrament for his Viaticum with all the Symptoms of Devotion imaginable. The Communion being ended I Read the uſual Prayers, termed the Recommendation of the Soul, appointed by the Church for Catholics in his condition. After which the King deſired the Act of Contrition: O my Lord God, *&c.* to be repeated, this done, for his laſt Spiritual encouragement I ſaid.

Your Majeſty hath now received the Comfort and Benefit of all the Sacraments, that a good Chriſtian (ready to depart out of this World) can have or deſire. Now it reſts only, That you think upon the Death and Paſſion of our Dear Saviour Jeſus Chriſt of which I preſent unto you this Figure (ſhewing him a Crucifix) liſt up therefore the Eyes of your Soul and repreſent to your ſelf your ſweet Saviour here Crucified: Bowing down his Head to Kiſs you: His Arms ſtretched out to Embrace you: His Body and Members all Bloody and Pale with Death to Redeem you: And as you ſee him Dead and fixed upon the Croſs for your Redemption; So have his Remembrance fixed and freſh in your Heart: beſeech him with all Humility, that his moſt precious Blood may not be ſhed in vain for you: And that it will pleaſe him by the Merits of his bitter Death and Paſſion to pardon and forgive you all your Offences, and finally to receive your Soul into his bleſſed Hands, and when it ſhall pleaſe him to take it out of this Tranſitory World, to grant you a joyful Reſurrection and an Eternal Crown of Glory in the next. In the Name of the Father, and of the Son, and of the Holy Ghoſt, *Amen.*

So Recommending His Majeſty on my Knees, with all the Tranſport of Devotion I was able, to the Divine Mercy and Protection I withdrew out of the Chamber.

In Teſtimony of all which I have hereunto ſubſcribed my Name.

JO. HUDLESTON.

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